A moste sure and strong defence of the baptisme of children, against ỹ pestiferous secte of the Anabaptystes. set furthe by that famouse Clerke, Henry Bullynger: & nowe translated out of Laten into Englysh by Jhon Veron Senonoys.

* * *

Genesis. xvij. chap.

I wyl be thy god, and the god of thy sede after thee.

Thou shalt reade the contentes of thys boke, in the ii. pagyne after this.

BIBLIOTHECA · BODLEIANA

¶ The contentes of thys boke.

i That rebaptizatyon or baptizing a-gayneis not of god, & that there is but one baptysme.

ii That ỹ baptisme of childrē is of god

iii That the baptysme of children hath continued in ỹ church of Chryst euer sens the tymes of the Apostles.

To the reader.

I haue, good chrystian reader, alredy proued and set furth these artycles that folow, agaynst these erroneous dyuels the Anabaptistes.

i The spiryt, which repugneth against the spiryt, which speketh in the holy scriptures, is not of ỹ father of truth but of the deuyl, the father of lyyng.

ii Of the symplicyte and lernyng, that ought to be in godly preachers.

iii Of the vocatyon and callynge vnto the ministery & offyce of preachinge against them that thrust them selues vnto it, beyng not called.

iiii Of the vnitie of the church, agaynste the sectes of heretikes.

v That Chryst dyd not suffer onely for originall synne.

vi That a synner is receyued to grace as often as he repenteth, and that no

man is without synne.
vii That saluation & ryghteousnes depẽdeth not of our workes, but of faith
viii That the soules, which are departed from the bodye, doo not slepe, but lyue in Christ.
ix That a christian may execute the office of a magystrate.
x That a christiã magistrate is not onely profytable, but also most necessary to a christian commune weale.
xi That we ought to be obedient vnto magistrates.
xii That it is not lawful to resist the magistrates. which thynges if thou dost reade dilygently, I trust thou shalte be well enarmed agaynst this pestilerous secte. Beware of them, for they are worse then all other herytyques haue bene, yea, they are renewers of all olde hereselyes. So fare ye well. And praye to god that all erroneous sectes beyng vanquyshed, his glory may florysh for euer and euer. Amẽ.

¶ To ỳ right worshipfull Master Thomas Fletwod, Comptroller of the Kinges Maiesties Mainte, in South warke, Jhon Veron wysheth peace of conscyence, and encrease of dyuyne knowledge and vnderstandynge frō god the father, through our Lord Jesus Christ.

☞***☜

IT is not for naughte, ryght worshipfull Syr, ỳ of al men, ignorāunce hath bene compted the mother of all errours. Whiche thynge too be most true, we do nowe at this presente, plainely perceyue and se. By godly learning, the erroneous secte of the papistes is in a maner profligated and ouerthrowen, so that the chief maynteyners of it are cleane ashamed of theyr olde occupatyon, I meane, of theyr Idolatry and superstition. But godly learning was neuer soo diligente, in purgynge the fielde of the gospell from the rubbishes of Antichristes kyngdome, as stubburne ignoraunce is now busy in sowynge it ouer, wyth cockle and darnill, wyth tares, and most pestiferous poyson, whych they do so

Ignoraūce is ỳ mother of al errours

What godly learning doth.

What stubburne ignoraūce doth.

so ouer laye wyth suger and honye, that is to say, wyth paynted and coloured hypocrisie, blandiloquence and flatterye, ỹ a man at the fyrst syght, would embrace thys errour and heresy, for a most wholsome doctryne, and vnfayned relygyon. But if he, puttynge on the spectacles of goddes worde, wyll loke more narowly vpon it, he shall espye suche a blyndnes and ignorauncе in theyr procedynges & doctryne, that by good ryght, he myght meruayle, that the very infantes do not now, in thys florisshyng tyme of the gospell, perceyue and smell oute thys deuylysshe heresie. For who would not saye that thys commeth of deuilysshe ignorauncе (onles he be blynder then ỹ blindnes it selfe, that they so shamefully deny the baptisme of yong infantes and chyldren? Is not thys too put oure chyldren, from that euerlastyng couenaunte which our lorde god dyd make wyth Abraham, and in hym, with all vs that beleue? I wyll (sayth the lorde) be thy god and the god of thy sede after the. Wherfore Abraham beleued, and therfore when he came home, he dyd both circumcise hym selfe, & al the male chyldren

What is to denye ỹ baptisme of infants

Gene. xvii chap.

thas

that were in his house. For whye? Cyr-
cumcision was the seale of the people of
god, whych by the commaundement of
god was ministred vnto all them ꝑ were
comprehended in the Lordes couenaunt
In stede wherof baptisme hath bene in-
stituted in the newe Testamente. as the
Apostle sayncte Paule. Colloss. ij. Chap
ter, Doth playnly testifie. Syth therfore
that chyldren were circumcysed in ꝑ old
Testament, and long after instructed in
ꝑ knowledge of the lawe: it foloweth, ꝛ
that by good consequence, ꝑ baptysme
oughte to be myniſtred vnto our yonge
infantes, whom we are bounde afterwar
des to bryng vp in ꝑ fayth, and true doc-
tryne. This argumente al the rablement
of ꝑ Anabaptistes, is not able to dissolue
Suffer not therfore, O good chrystyans,
suffer not your selues too be seduced by
these smatteryng Anabaptistes, whyche
vnderstande not the letter of the scriptu-
res, wherin (I meane, in the bare letter)
they do truste moste. And no maruayle
therof: For they are moste shamefullye
ignorante in all those thynges, ꝑ serue
for to expounde and vnderstand the let-
ter. They knowe not the phrases of the

Circumci-
sion in ſted
of baptism.

The Anabaptistes are ignoraunce in those thinges that serue for to expoũd and vnderstand ye letter.

The chyef causes of ye Anabaptistes blyndnes and erroure.

Nouatus auctthor of rebaptization.

How many wayes this word baptism is taken in ye new Testamente.

scriptures. They do not obserue & mark how many wayes one thing is taken in the scriptures and worde of God. Whiche truely is ye chyef cause of theyr blindnes and errour. For yf they had marked howe many wayes in the scryptures of the newe Testamente, thys worde baptysme is taken, they had neuer renewed the olde condempned heresye of Nouatus, touchyng thys folysh Anabaptisme that is to saye, rebaptyzatyon or baptyzyng agayn. For baptysme is not alwaies taken for that outwarde sygne & seale of the people of God, whyche is an outward wasshyng of water, done and mynystred in the name of the father, of the sonne, and of the holy ghost, wherby we are initiated into a true fayth, and innocencye of lyfe: whych kynd of baptisme Jhon and the Apostles did mynyster, & nowe in the churche of Christe, is by thẽ administred, ye be appoynted therto: but often tymes it is taken for the doctryne as Mathewe xxi. Chapter, and Actes, ye xix. Whych place the Anabaptistes do allege to mayntayne their erroure in thys point. Otherwhiles this word baptisme signyfieth death or matyrdome, as Mathew

thew.xx.Chapter. Where Christ answereth to the sonnes of Zebede, after thys maner: Can ye drinke the cuppe ꝑ I shal drinke: and be baptized with ꝑ baptisme that I shall be baptyzed wyth: there the blynde may se, that he did meane his passion that he should suffer. It betokeneth also the inward illumynatyon of the holy spirite of God, wherby the heartes of the faythfull are illumynated & drawen, as Actes.i.Chapter. Ye shal be baptyzed wyth the holy ghost after these few dayes. Nowe as they are deceyued in thys thyng by ignorauncе and lacke of knowledge, so are they in all the other poyntes. But now that the ignorant & symple myght haue an wholsom Antidotus and conterpoyson agaynst this pestilent errour, especially in thys point of rebaptyzatyon, and baptysme of chyldren: I haue here translated thre most fruytfull Dialogues upon thys matter, out of Laten into Englysshe: whyche, yf they be dyly gentlye perused, maye enarme and fence the reader, agaynste all the obiectyons that can be made and inuented by these phantastycall and madde braynes. And because that your worshypfull ma-

stershyp hath bene alwayes earnest in ye defence of the truth, bearyng a singuler affectyon and mynd, towardes all them that are studyous to set furth the glorye of god, which godly affection and mynd ye haue many times (as I haue bene by credible persons enfourmed) declared in your communycatyon, towardes me: I could do no lesse of duty, but to dedicate thys lytle laboure of myne vnto you, in token of gratitude and thankefulnesse, syth that none otherwyse, I am able to deserue or recompence that beneuolente hearte of yours, towardes mee. God of his mercy, vouchsafe with his holy spirit so to rule and guyde your mastership with ye worshipsull gentlewoman youre wyfe, ye whatsoeuer yee shal do, or thinke in al your affayres, maye be to ye glory of god, & saluatiō of of your soule. Amē.

* * *

¶ Thre moste frutefull Dialo-
gues, treatynge vpon the baptisme of
chyldren, very necessary to be red of
all Chrystyans, in these moste
parylouse tymes.

¶ Symon the Anabaptist, Ioiada
the true Chrystyan.

¶ That rebaptizatyon or baptyzyng
agayne, is not of god: and that there
is but one baptysme.

I Haue taryed here for the, Symon.
more than an hole houre,
Ioiada, I was almost per
swaded, I dyd almoste be-
leue, ꝑ thou durst not come
because that thou haddeste lyttle truste
and confydence in the other articles. Io
iada. There is no artycle, ꝑ I am soo sure
of: it is so farre, that I should be afrayde
to speake of it. Simon. But I wil proue
that rebaptyzation is of God. Ioiada.
By what scriptures? Symon. By ꝑ. xix Actes. xix.
chapter of the Actes, where it is expresse chapi.
ly set furthe, that the. xii. men, ꝑ had bene
baptyzed by Ihon, or in the baptisme of
Ihon, were baptyzed agayne by Paule
in the name of Christe. If it was lawfull
after the baptisme of Ihon, to receyue
the baptysme of Christe, why shoulde it
not

not be more lawfull, that the baptysme of ỹ Bysshop of Rome, should gyue place vnto ỹ baptisme of Chryst: For as those men of Ephesus, had bene ignorauntlye and vnwyttingly baptized with the baptysme of Jhon, and agayne were baptyzed by Paul: In like maner, we were ignorauntly baptized with the baptisme of the Bushop of Rome: Ergo, we maye lawfully be baptyzed agayne, wyth the baptisme of Chryste. Joiada. As manye wordes as thou hast spoken, so many errours hast thou vomyted and spued out Fyrste, thou sayest that those men of Ephesus wer twise baptized, which thyng thou canst not proue, for the baptisme of Jhon, ought not here to be takẽ for water, but for the doctryne. Symon. Thys is the onely refuge that ye flee to, when ye be ouercomen by the truthe. But ye can not proue nor strengthen these your sayinges wt̃ ỹ scriptures, nor by any truth Joiada. But I wil proue vnto ỹ, ỹ baptisme is not alwaies takẽ for ỹ washing ỹ is done in the water, but rather for the doctryne. Jhõ. i. ¶. iij. chap. And of thys thing, there be most sure tokens, signes, notes, as Mat. xxi. chap. where Chryst asketh

Act. xix. cha
Baptisme is not takẽ for water, but for the doctryne.

Jhon. i. ¶ iii. chapter Mat. xxi. chapter.

keth ꝯ pharises whether the baptisme of Jhon was of god, or of men, & sithens ꝯ it was of god, why dyd they not credite & beleue him, vnderstanding by baptism (as it most manyfestly appeareth) ꝯ doctryne or testimony, which they ought to haue beleued, Simon. Well, go to, put ꝯ case ꝯ in this place it is taken for the doctrine: yet notwithstandinge, it foloweth not, ꝯ in ꝯ Actes of the apostles, it shuld be takē for doctrine. Iolada. In ꝯ meane season, ye were to much ouersene in this thing, & ouer blinded, saying most shamefully, ꝯ we did affirme wout any truthe, ꝯ baptisme is often times taken for ꝯ doctrine. But go to, we wil also proue, ꝯ baptisme is taken in ꝯ Acts, for ꝯ doctryne. In ꝯ .xii. of Actes, Luke saith, ꝯ a certain Jue called Apollo, being an eloquēt mā & taught in ꝯ way of ꝯ lorde, did come to Ephesus, and ꝯ he did teache dilygently those thinges ꝯ were ꝯ lordes, knowing onely the baptisme of Jhon. Here ꝯ very blind may se ꝯ Luke did speake, not of the water, but of ꝯ doctryne. The same Apollos did teache and instruct those .xii men in ꝯ way of the lord. whō afterwardes, Paul doth aske, whether after that they

Baptisme is takē for ꝯ doctrine for as the water doth wash away ꝯ filthines of ꝯ body, so ꝯ trew doctrine doth clense the soul frō all errours & superstyty on.

Act. xii. che Appollo.

What is to receyue ỹ holy goſt

they had beleued & giuen credit vnto the doctrine, they had bene pacified in theyr hertes & conſciences, by the holy ghoſt.

Faythe is here taken for the doctryne of fayth.

(Here it is to be noted, that faithe is not taken for that heauenlye gyft, that illumynateth the hearte inwardlye, but for the doctryne of faythe, whyche one man dothe receyue of an other by hearynge)

But they dyd ſoo aunſwere, that Paule myght eaſely gather by theyr aunſwere that they knew not what the peace of cõſciences, nor what the holye ghoſt was.

In quid initiati fuiſſẽt

This word to initiate, whych we are compelled to vſe in thys place, ſignifieth to inſtructe, or gyue inſtructyõ in any kind of relygyon, ſcience or knowlege.

Ye marueylyng therefore, what maner of doctryne thys was, that had not ſet furth vnto them, ſo neceſſary and principall poyntes, dyd aſke them wheruntoo they were baptyzed, not wherin: For he knewe ryght well that men are baptized in water. But he aſketh wher vnto they were baptyzed, that is too ſaye, initiated and taughte, what at lengthe was the marke that they dyd ſhoote at, ſithens ỹ they knewe not yet the holy goſt: They made hym anſwere that they were baptized, that is to ſaye, initiated in the doctryne of Jhon. The Apoſtle dyd underſtande and perceyue that they were not yet tyght well taught and inſtructed in

the

ỹ doctryne of Jhon. He begynneth therfore, and wyth erpresse wordes setteth furth the doctryne of Jhon. Which wordes, if they were well weyghed and pondered, they make altogether against you. For thus are the wordes of Paul: *Ioannes baptisauit baptismo pœnitentiæ*: ỹ is to say, Jhō hath baptized w̄ the baptisin of repentaunce. What meane these wordes, he hath baptized with the baptisme of repentaunce, but that Jhon did preache repentaunce? or did teache how we ought to repent, that will be iniciated in Christ or receyue the fyrst instructyon in the religyon of Christe? Afterwardes he dyd speake of hym that shuld come after him that they might beleue in hym, that is to say, in Jesus Christe. Out of the whych fayth and beleife, peace doth spryng in ỹ mynde and conscyence of man. Rom. v. chap. Whē they had understanded that they dyd receyue the baptisme of water in the name of Jesus. The wordes that folowe of ỹ imposityon of handes, make me to expound thys last, of the baptisme of water. As I thynke now, I haue sufficiently proued, that this place helpeth nothing the Anabaptistes: for they, whō

What is to baptyse w̄ the baptisine of repentaunce

Ro. v chap

mentyo-

ment yon is made of, in the .xix. chap. of Acts, were not baptized againe, but baptyzed once for all, and twyse instructed and taught. Symon. By thys it shoulde folowe, that the baptysme of Jhon, and the baptysme of Chriſte is all one, and ỹ there is noo dyfference betwene them.

Whether ỹ baptisme of Jhon, & ỹ baptisme of Chriſte, be all one.

Thys can not be, for the doctrine of Jhō dyd differre from the doctryne of Chriſt Joiada. In this thing ye are greatly deceyued, for the doctrine of Jhon, and the doctryne of Chriſte, are all one, and their baptisme all one (Here I do speake of ỹ baptisme of water) and by thys we doo gather and conclude truly, that these mē of Epheſus were not baptyzed with the baptysme of Jhon, (I speake of the water) for if they had bene baptized wyth ỹ baptisme of Jhon, it had not bene neceſsary and nedefull, that Paule should had baptized them againe in the baptisme of Chriſte, for bothe theyr doctryne & their baptisme are all one. Symon. If the doctryne of Jhon, & the doctryne of Chriſte were all one, why dyd Luke wryte that Apollo was taught onely in the doctrine or baptysme of Jhon, and that therefore Priſcilla and Aquilla, dyd take him vnto them

them, and did teache hym more exactly in the way of the lorde. ℣ The doctryne of Jhon, and the doctrine of Christ were al one, what did nede to teach him more exactly? for he that did know the doctryne of Jhon, did also knowe the doctryne of Christe. ℣ I. Luke sayth, that they did expoũd vnto hym more exactly in ỹ way of the lorde. The doctryne was all one: but in Apollo there wanted somewhat, which knew not all thinges exactly and perfectly. ℣ For these .xii. do saye also, that they were taught and instructed in ỹ baptisme of Jhon, whose doctryne for all ỹ they vnderstode not perfectly, although they were instructed in the doctryne of Jhon, yet notwythstandynge are they taught more exactly by Paul. ℣ Iust. But Paul sayth not that the doctrine is all one. ℣ I. Thou dost euery foote bring darkenes into the manifest lyght. Tel me, I pray the, which is the summe of Christes doctrine, and of the apostles? ℣ Iust. And I do aske ỹ whether Paul in the .xix. chapter of the Actes, did teach that Jhons and Christes doctryne were all one? ℣ I. To that wyll I answere after that I haue herd of the, whych is ỹ

What is ment by this, that Apollo was taught more exactly.

summe of Christes doctrine, & of hys Apostles. SIM. I will not giue the ouer hand, but persyst and abyde in ye wordes of Luke, which are written, Act. xix chap IOIA. Thou dost persiste and abide in thy contention and obstinacie. And this are ye wont to do, eyther when ye haue nothyng to answeare, and when ye perceyue that ye are ouercommen with the truthe. Go to, I will declare what is the summe of the doctrine of Christ, and of ye Apostles. Mark. i. chap. It is written after this maner: Iesus came too Galilee, preachyng the gospell of the kyngdome of god, and saying. The time is fulfilled and the kyngdome of god is at hand, repent ye, and beleue the gospel. Mat. iiii. chap. Iesus departed into Galilee, & did begin to preache and say: Repent ye, the kingdom of heauen is at hand. Chryste doth also sende his Apostles, sayinge: As my father hath sende me, soo I do send you, Ihō. xx. chapter. But the father did sende Christ to preache repentaunce and forgiuenesse of synnes, ergo, Christe sendeth his Apostles too preache the same. This is manyfest and playn by the. xxiiii of Luke, and laste of Marke. So it behoued

Note the obstnacye of the Anabaptists

The sume of the doctryne of Christ, and of ye Apostles.

Marke. i. Chapter.

Math. iiii. Chapter.

Ihon xx. Chaptre.

Luc. xxiiii. Chapter.

ued Christ to suffer, and to rise frō death vpon the thyrd day, and that repentaūce and remission of sinnes shoulde be preached emong all nations in his name, beginning at Jerusalem, and ye shal be witnesses of these thinges. The boke of the Actes doth testifie, that the Apostles did preache the same. ii. iii. chap. Haste thou any thing against so manifest scripturs? SIM. Nothing: But now I aske the whether the doctryne of Jhon, and the doctrine of Christe be all one. IOI. I doo proue and conclude by the places afore alledged, that it is all one. It is sayd that the fame of the doctrine of Christ & of the Apostles, is comprehended in this one thing, that men shuld repent, know the kingdome of god to be at hand, and beleue in Jesus Christ. Dost thou graūt these thinges? SIM. What thē? IOI Jhon did teache ẏ selfe same thing: ergo, their doctrine was al one, I proue ẏ first propositiyō by ẏ third of Mathew: Jhon baptist did preache in ẏ desart of Jury, & did say: Repent ye, ẏ kingdome of god is at hande. In like maner, Luke. i. chapter And thou chylde. &c. It is manifest by ẏ first and thyrd of Jhon, that Jhon bap-

Actes. ii. iii. Chap.

The doctryne of Christ and ẏ doctriue of Jhon be all one.

Luk. i. cha. Jhō. i. and iij. chapter

tyste did preache the Gospell, Actes.xix. (Whych place we haue treated vpon al redy) he preacheth the same, as we maye gather by the wordes of Paule. For he speaketh there after thys maner: Jhon did preache the baptisme of repentaunce speaking of Jesus Christ, in whom they should beleue. Here I do beseche the to confesse and tell plainely, whether these thinges do not sufficientlye proue that ẏ doctrine of Jhō, & the doctrine of Christ be all one. SIMO. What dost thou gather & conclude therupon. JOI. That ye Anabaptistes are agayn ouerthrowē and that ye haue taught that thing whiche ye could not proue by the scriptures and yet for all that, ye are so obstacle and stubburne, that ye wyll in no wyse gyue place vnto the truth. Who woulde haue beleued the to be so stiffe necked, that I should be fayne to dryue the to it wyth the scripturs? SIM. What make these thinges to the baptizing agayn? JOI. Very muche. for if the doctryne of Jhō and the doctrine of Christ be al one, their baptisme alsoo is all one. Ergo, ye haue no example at all of your rebaptizatyon or baptyzing gayne. Also they, whome

The Anabaptystes do teche ẏ thynges ẏ they can not proue by ẏ scryptures.

There is no exaumple of bap

mentyon

mentyon is made of Actes.xix. Chapter could not haue bene baptyzed wyth the baptisme of Jhon, that is done in ẏ water and againe be rebaptized by Paule. For so they shoulde had bene twise baptized with one baptism of water, and the one should had abolisshed ẏ other, which thing can not be done by no mean. For theyr baptisme is all one. SIM. Thou sayest ryghte well, yf there were onelye one baptisme. IOIA. Ye do not onely deuide the churche, but also baptysme. I do bring against the, the wordes of Paul which saith: Chryst hath sent me, not to baptyse, but to preache ẏ gospel. Now I do aske the whether of these two is more excellent, the doctryne of the Gospell, or the baptysme? SIMO. The doctryne is more excellente then baptisme, for baptisme, is annexed and ioyned, to the doctryne. IOIADA. If Christe and Jhō do agre in the doctryne, it foloweth that they did also consent and agre in the baptysme, ergo, theyr baptysme is all one. SIMON. It can not be al one, for the Apostles and Christe dydde baptyse in the name of Jesus, alsoo in the name of the father, of the sonne, and of the holye

tizinge again in all ẏ scryptures.

There is onely one baptysme which ẏ anabaptystes do deuyde.

The doctrine is more excellente then baptisme.

ghost, Jhon dyd not so: Ergo, it can not be all one baptysme. IOHAN. Christ hym selfe dyd not baptyse, but hys Apostles in hys name. Jhō. iiij. Cha. Where as thou sayest ẏ Jhon dyd not baptyse in the name Jesus, thou doste greatlye erre. For Jhon. i. Chapter. Mar. i. chap also, Luke the thyrd Chapter, it is moste manyfest and playne by his own wordes that Jhon dydde baptyse in Jesus. For there he doth expound his baptysme, sayinge, I doo baptyse wyth water, but he that shall come after mee, wyll baptyse you wyth the holye ghoste. What other thing is thys, but that I do prepare you to Christe, why che shall make you perfecte. Is not thys to baptise in the name of Jesus? In what, I praye the, dyd the apostles baptyse, but in the name of Jesus? Actes. ii. Chap. Se nowe what thou hast wonne, truely none other thing, but that with thine own wordes, thou haste confyrmed and proued, that theyr baptisme is all one. SYMON. Yet he dyd not baptyse in the name of the father, ẏ sonne, and the holye ghoste. IOHA. Although Jhon did not know Christ to be one god with the father, & the holy gost.

Jhon. iiii. Chapter.

Jhon. i. Chapter.

Marke. i. Chapter.

Luke. iii. Chapter.

Jhon and the Apostles dyd baptise in the name of Jesus.

Actes. ii. Chapter.

Wherby

Whereby it shoulde folowe, that when Jhon dyd baptyse, and sende or directe men vntoo Jesus, that he dyd baptyse & directe or sende them vntoo a bare man. Whych thinge how vngodly it is, who doth not see? Jhon Baptist dyd knowe Christe to be the sonne of god, equall wt the father in all thynges, he knew also ye the spirite of god did inhabyte and dwell in hym, whych was geuen vnto hym after no measure, but of whose fulnesse all men did receyue. Jhon.i. Chapter. For this cause he attributeth so muche vntoo Christ, that he did send all men vnto him and prepared the people for hym. Farthermore he dydde baptyse theym in the name of Jesus, because that he knewe hym too be one god with the father and the holy ghost, SIN. These be thy reasons, & not the word of god. JO. I wyl proue the these thinges by the worde of god. When Jhon did baptise Christe in Jordan, the heauens did open, & he did se ye spirit of god, descending and comming doun vpō him. And behold a voice from heauen, saying: Thys is my welbeloued son, In whō I am pleased. Who wil say now ye Jhon knew not ye father & ye holy

Jhon.i. Chapter.

Jhon. iii. Chapter.

Jhon. iij. Chap. He dothe celebrate and set furth with manye goodly prayses, the maiestie of Christe, emong al other thynges, speakyng after this maner: He whō god hath sent, speaketh the word of god. For god doth not geue hym the spiryte after a measure. The father loueth ỹ son and hath giuen al thynges into his hand These thinges doo testifye and wytnesse that Jhon dyd knowe ryght well the mistery of the trinitie and vnytye in Christe ℣ IVNO. I graunt that he did know as thou saiest, yet it foloweth not therby that Jhō did baptyse in the name of the father, the sonne, and the holy goste. IO. It foloweth plainely. For I do aske the whether he that baptizeth in Christ, doth baptyse in man, or in god? ℣ IVNO. In god truely. IOAN. Nowe I aske whether Christ touching his own godheade be seperated from the father & the holye ghost? ℣ IVNO. No, for there is but one god onely. IOAN. Now make thine argument after this maner: Christe Iesus touching his diuine nature, is not dyuyded from ỹ father and ỹ holy ghost. And he ỹ baptizeth in Iesus, baptizeth not in his humain nature, but in his diuine and

godly

godly nature. Ergo, he that baptizeth in Jesus, baptizeth in ỹ father and ỹ holye goste. Jhō (as it is proued before) did baptise in Jesus Christ, ỹ is to say, in hym ỹ should come after hym: Ergo, Jhon dyd baptise in ỹ father & ỹ holy goste, for these sentences are of lyke syngnificacion and importaunce: he did baptise in god, he did baptise in Jesus Christ, he dyd baptise in the name of the father, the sonne and the holy goste. For, there is one god onely vnto whom we are brought, and grafted by baptisme. ℣ IMO, I neuer vnderstode this thyng afore, for I thought that Jhō had onely begon with hys baptisin, but ỹ the baptisme of Christe had thē at length begonne, when he dyd sende his apostles in the last chapter of Mark, and of Mathew. Whiche thyng if it were true, the baptisme of Jhon, and the baptisme of Christ coulde not be all one. IOA. Of thys dyd come and springe the errour of of the Anabaptistes. Because that they thinke, that baptism was thē ordeyned & instituted after that Christe did ryse from death. And I do merueyle, that they did falle in too thys errour, sithens that with playne testymonyes of the scryptures it

is

is set forth and expressed, that Christ had by his apostles, baptized before his death and afore that they had receiued the holy ghoste. Iohn. iii. and. iiii. Chapter. After thys Iesus dyd come and his disciples, into the lande of Iuery, and there he did abyde with them, and did baptise. Iohn also dyd baptyse before Christ, wherfore he was called baptyste. S. IOHN. Ergo, baptysme hath hys beginnynge and institucyon of man. IOIADA. Truly Iohn was a man, whych thing no man can denye, yet notwythstanding, his doctryne and baptysme, were not of man, but of God. Mathew. xxi. Chapter. Mathewe one and twenty Chapter. But it is called the baptysme of Iohn, and of the apostles, not because it is theyrs, but because it is mynystred by theym. I wyll speake more playnely. Christ. Mathewe. xi. Chapter, saythe that the law and the prophetes were tyll Iohn came, whereby Christe doth shew that the thynge that the Prophetes dyd afore prophecye, to be or too come, was more fullye set furthe and declared by ỹ preachyng of Iohn. For the thynges ỹ afore by the prophetes were prophecied to come, vnder darke fygures of wordes

Iohn. iii. and. iiii. Chapter.

Math. xxi. Chapter.

Math. xi. Chapter. how thys sayinge. The lawe and the prophetes were tyll Iohn̄ cam.

the

the selfe same thinges are sette furthe by Jhon, as fulfylled and presente, and are in a maner shewed with the fygure. The lawe had a misticall lambe: Jhon dydde shewe the true lambe wyth hys fynger. Jhon therfore doth begyn first the gospell and the newe Testamente, and sheweth that the Messias is come. It was necessarye then, that he should abolisshe the olde sygnes, and chaunge them into other, that should be without bloud, worthy of the new testamente. For circumcision was chaunged into baptysme. Therfore Jhon beginneth baptisme first, as a signe or seale of the people of God. But let vs heare his owne wytnesses and testimonyes of that thynge. Mat. iii chap When he did se manye of the Pharyses and Saduces, cōming too his baptysme (that they also might receme baptism of him) he said vnto them: Bryng ye furth frutes, worthy of repentañce. By ẏ whiche wordes Jhon doth plainlye declare, wherfore, & for what purpose & vse, he did minister baptism, asthough he shuld saie, It shal not be sufficiēt to haue your body wasshed in the water, but rather this, ye must hane a respect vnto, ẏ ye be new mē

Jhon begynneth wyth hys baptsme, the gospell and newe testament.

Circumcyon is chaũged intoo baptisme.

Math. iii. Chapter.

that

that ye be sory and repente of your mys-deedes that are passed, and take heede of them, that are to come. There is no cause why ye shuld boste your selues to be the children of Abraham, onlesse ye do folow ẏ fayth of Abraham. What did Abrahā? he dyd beleue in god, hee was obediente vnto the worde of god, hee dyd approue hym selfe, or shewed hym selfe faythfull in all thinges vnto the same god. For I say vnto you, ẏ god is able, to rayse vnto Abraham, Chyldren of these stoones (that is to saye of the gentils) Now also ẏ are is laid to the roote of the tree, wher wyth the vnprofytable braunches that bring forth no fruyte, are cutte of. That is to saye, the boughes, that dyd growe of the naturall olyue tree, I meane thee vnfaythefull Chyldren, beynge cutte of and cast awaye from the Testamente of god, shal be destroyed and burnt. Vnder stande therfore my wordes aryght. Prepare your heartes agaynst the comming of the Messias, the newe king, I do baptise you wyth water, and in a maner initiate you, or giue you the first instruction in the religyon of Christ. to the intente ẏ ye be such, ẏ wil repente & receiue Christ

What is to be vnderstanded, by ẏ vnprofitable bowes

When

When he is receiued, he shal baptise you with the holye ghoste, that is to saye, he shal seale and make you perfect, with his holy spirite, he shall pardon and forgeue you your synnes, he shall also endue you wyth fyer, that is to saye, wyth feruente charytye. Study wyth all diligence to receyue hym worthely. &c. By these testymonies we do conclude and gather, that Jhon dydde baptyse hyrste, and that he dyd also baptise in Chryste. The apostles after that they had receyued Chryst, dyd vse none other baptysme, but the same ỹ they had learned of Jhon. Yea, Chryste hym selfe was alsoo baptyzed in the baptysme of Jhon. Yf Jhons baptysme is not treue, it folowyth that Chrysste was not truely baptyzed, and that he oughte too be baptyzed agayne. Who is soo madde too say so? Ergo, the baptysme of Jhō, is the true baptisme, whych Chryst dyd consyzme and sanctyfye in hym selfe SIMON. I doo agre vntoo all these thynges: but what doo they make agaynste rebaptyzatyon? JOHN.

Too baptisim wt the holi ghost

The baptisme of Jhon, is the true baptisme, els Chryst, was not well baptized.

Thys trewlye, that the men of Ephesus, whome mentyon is made of, Actes. the nynetene Chapter. Were not baptyzed

zed again, syth that ẏ baptisme of Christ and the baptisme of Ihon be all one. Yf they were not baptyzed agayne, the ana baptistes haue no example at all, of theyr rebaptyzation. Whereby it foloweth, that theyr rebaptyzatyon is not of God For they deuyde that one onelye baptysme. Paule sayth. One god, one fayth one baptysme, whyche is in the churche of god, wythout the whych, there is noo baptysme. Syth then that the anabaptystes do forsake the church, yea, do deuide the churche, and are felowes of herytykes, they haue noo baptysme. For they are not in the churche of Christe. Ergo. theyr rebaptyzatyon is repugnaunte vn too GOD, and is nothynge elles, but a newe secte, agaynste the vuytye of the churche. SIMO. But thou doest dissẽble this, that they do abhorre ẏ baptisme of the busshop of Rome, none otherwise then in tymes passed, ẏ holy fathers dyd abhorre the baptysme of heretykes, or minystred by heritykes. For they ẏ had bene baptyzed by herytykes and scysmatikes, were baptyzed agayne. IOIA. Who dydde euer baptyse men wyth the baptysme of the Busshoppe of Roome?

The anabaptistes haue no baptisme.

Obiection both foolyshye and chyldyshe.

Dyd

Dyd the busshop of Roome begyn baptisme? SYMON. No, Jhon did begyn baptisme, but the busshops of Rome did adde manye thinges of theyr owne.

IOHAN. The thynges that were added by the busshop of Roome, as salte oyle, conjurynges, &c. are they baptisme, or parte of baptysme? SYMON Neyther of them, for then, neither Christ nor Jhon, had baptyzed truely, why the dyd not adde those thinges. IOHAN If these new added thinges are not baptysme, nor yet parte thereof, whye do ye call it then the baptysme of the busshop of Roome? Or was euer anye man that dyd baptyse in the name of Clemente, Bonyface, Leo, or Gregorye? SYMON No manne. IOHAN. In what then were ye baptyzed? SYMON. In the name of the father, of the sonne, and of the holye ghoste. IOHAN. Ergo, ye were not baptyzed in the baptysme of the Busshop of Roome, but in the baptysme of GOD. And they that baptise you nowe, in what, or wyth what wordes doo they baptyse you? SYMON. With water, and in the name of the father, of the sonne, and of the holye ghost

Thoughe ỹ byshopes of Roome haue added many thynges to baptisme, yet it ought not to be called ỹ baptisme of ỹ Byshope of Rome.

IOHAN

IOAN. Were ye baptized in the same and with the same worde in your youth? SIMO. Yes truely. IO. What neadeth thē thys laste baptisme? doest thou not se ỳ ye are starke madde? SIMO. When we were childzen we knew nothyng of baptism. We vow now vnto god pureries, & a lyfe without sinnes. IO. Could ye not do this without baptism? Yf ye could, ye neded no water, yf ye coulde not, the vertue is in ỳ water. Ergo, our saluatyon is alligated and bounde to the elementes, agaynste the nature of faythe and of the scriptures. What answere canste thou make here. SIMO. It is better, that we thus consecrate our selues vnto god. IO As monkes did heare before tymes bynd themselues vnto god with there vowes. Here poyson is hyddē, ỳ ye do chalenge nad attribute vnto your selues pureneste of lyfe, ye do detest & abhorre other as vnclean, & as the catharians in times passed ye do gather and assemble vnto your selues a peculiar churche, markyng and sealyng your selues as though ye were the pureste of all men. Wherfore I may well cal your rebaptizatiō a newe secte against the vnitye of the churche, whiche thynge appea-

Anabaptistes are like vnto monkes.

Rebaptyzation is a newe secte

appeareth more and more by thy words
Tell me, I praye the, if youre churche is
without sinnes, or is no more in ỹ flesshe
where is then the lost & prodigall chylde
the straying shepe, the fyeld sowen with
cockle and darnel, the net that draweth
all kindes of fisshes, the supper or banket
where all they that are bidden, doo sitte
also they that haue not the bridegromes
liuerie. If ye be pure & wholl, then haue
ye no nede of Christ, the phisition of the
soules. O moste bolde and shameles hi-
pocrytes, O disguysed and masked hery
tykes, who hath bidden you, to make dy
uision afore tyme? Or if ye be so holye &
pure, when wyll ye of charitye, beare wt
vs, our heauy burthens, wherewyth we
are ouercharged and burdoned, that ye
maye fulfyll the lawe of Christe? When
wyll ye haue compassyon of our infyrmi
ties? When wyll ye that are strong, take
vs that are weake, vntoo you? Whye
do ye cut of and contempne the sicke and
weak members? What are ye but scisma
tykes? IVO. Thou hast not yet told
why the auncyente fathers dyd baptyse
them agayne, that had bene baptized by
hereticykes. IOIADA. They were not

against ỹ vnytye of the church

It is no baptisme onlesse it be ministred in the name of ye father, the sonne, and of the holy ghoste.

baptized againe, but they were baptized as they that had not bene baptized. For herytykes dyd denie the trinitie, the god head of Christe, and the holy ghost. Besides that, they were not of the churche: Ergo, they had no baptisme, nor did baptise in ye name of Jesus, whom they dyd denye. Moreouer, the custome of rebaptizyng, or baptyzing agayn, was not cōmonly vsed in the church. For they that had bene baptyzed in the name of the father, of the sonne, and of the holy ghost, were not baptyzed agayne, but were receyued by the imposition of handes, and also were admonisshed to persiste and abide in the sinceritie of fayth. This therefore helpeth you nothynge, but rather doth make against you. Emong the true christians, ye haue no exaumple at all of your rebaptization, but emong these auncyent heritikes, that haue bene alreadye condempned of the churche. For ye doo renew the heresyes of Aupentius, Nouatus & Pelagius. SIM. What maner of men were they. IOIA. In the yere of our lorde. CC. lv. there rose in Roome, a ceraine man, called Nauatus, a verye arrogante, proude, obstinate and bold man

The Anabaptistes do renew olde heresyes.

He

He did teache, that a man after baptiſme was pure and cleane, which pureneſſe yf he had ones loſt through ſinne, he coulde neuer be forgyuen. And if anye man for feare and dreade, or neceſſitie of deathe, had denied Chriſte, that he ought not any more to be receyued into the church (thoughe he lamented neuer ſo ſore for hys fall) but that he oughte to be ſeparated, and as a dampned creature, too be ſhunned of all men. Thys thynge dydde cauſe a counſayle of graue and holy men to be gathered at Roome, whiche by the ſcriptures, beynge truelye underſtanded did condempne this opinion, as vngodly and herytycall. Yet in the meane ſeaſon, Nouatus dothe not leaue of, nor yet recant his vngodly opinion: but rather did aſſemble and gather a peculyar churche, condempning the churches, where ſynners and repentaunt perſonnes were, he dydde call hys churche pure. Therefore were the Nouatyans, called Catharyans. Whome he dydde receyue into his church, them did he bind vnto his errour & conſecrate vnto his vnpure clenlynes, by reqaptizatiō or baptizing again. I do not bring theſe thinges out of mine own

Nouatus errour.

A counſall againſt Nouatus.

Why the Nouatiās wer called Catharizans.

but out of those auncyent doctours, Cornelius, Ciprianus, Dionesius, Alexandrinus, and Eusebius. Of whome some did lyue in Nouatus time. Now if thou dost diligently loke vpon these auncyent Nouatians, & the anabaptystes of our tyme ẏ shalt find very litle difference betwene them, for as Nouatus beinge openly conuinced in that most famous counsayle of learned Bushops, doth not forsake hys errour, but obstinately dothe defende it. so ẏ Anabaptistes do at this present. For howe often haue they bene ouerthrowen in the open disputations, that haue bene kepte wyth them in Tigure, Sanctogallum, Berne, Basile, Constance, Argentyne, and Auguste? And yet for all that, they wyl rather loose theyr lyfe, then forsake theyr errour: yea, they do gather & assemble peculier churches, they baptise agayne, they condempne oure churches as vncleane, they doo atribute vnto them selues, purenesse of lyfe, to be shorte, they doo all thynges that Nouatus dydde. In the meane season, they are ambitious, arrogante, proude, pufte vp, and verye hipocrytes. SIMON. I vnderstande that the Anabaptystes are Nouatyans.

The Nouatians & Anabaptistes are lyke in all thynges.

What

What sayest thou of the other two? IOIA. Aupentius was busshop of Milan, afore Ambrosius, of ye sect of Arrius. He did condempne the baptisme of children His errour was condempned in ye counsayle of Miluent. SIMON. But it foloweth not thereby, that infantes muste be baptyzed. IOIADA. Verelye it foloweth, whych thyng we wyll proue by and by.

Aupentyus condemneth the baptisme of childrē.

¶ The second Dialogue.

That the baptysme of children, is of God. SIMON.

Whatsoeuer thou sayest, I wyll proue by most stronge argumentes, that the baptisme of children is not of god. IOIADA. And I wyll gladly heare howe thou canst do it. SIMON. In the last of Marke, Christe sayth to hys apostles go throughout all the wholl worlde. and preach the gospell to euery creature. He that beleueth and is baptyzed, shall be saued: He that beleueth not, shall be condempned. Also in the laste of Mathewe it is wrytten after this maner: Al power is giuen vnto me in heauen, and in earth goyng therfore teache ye al nations, bap

The chyef Argumentes of the Anabaptistes agaynste the Baptisme of infantes.

tizing in the name of the father, of ỹ son and of the holy ghost. By these it semeth to folow, and that necessarely, that baptisme ought onely to be ministred vntoo them ỹ can be taught and instructed. For he sayth first, teache them, and then afterwardes: baptyse them, whereby it folowyeth also, that baptisme is a signe of the faith that wente before. For he saithe: he that beleueth and is baptyzed shall be saued, Let vs nowe adde and ioyne vntoo these, and ponder duly gently both the examples and factes of Jhon, and of the apostles, and that whych I say shalbe manifeste and playne. For Jhon dyd baptise them onelye, that dyd confesse theyr sinnes. Actes. ii. Chap. Luke doch wryte after this maner: And they which receyued gladlye the worde, were baptyzed. Philip doth then at lengthe baptyse the stewarde of Quene Candace, after that he had declared vnto him. ỹ. liii. Chap. of Esay, & had questioned wyth him of his faith. Actes. viii. chapter. All the apostles after that they had preached the Gospell, and that the faith was receyued, did baptise the faithefull. It folowyeth then, that baptysme as a signe is due vntoo thē that

Actes. ii. Chapter.

Actes. viii. Chapter.

that can both heare and receyue the doc-
tryne. Infantes, becauſe that they want
the vſe of reaſon, can neyther heare nor
receyue the doctryn, & therfore they haue
no faythe. For Paule teacheth that faith
commeth by hearynge, and hearyng by
the worde of god. Rom. x. Chap. Sith then Roma. x.
that Childzen can neyther heare, nor vn-
derſtande the worde of god, they can not
beleue. Ergo baptiſme is not due vntoo
them, which is a ſigne of the faythe that
goeth before. Yf thou canſte, anſwere me A ſolution
to theſe: I wil tell and ſet forth, myne o- to the ar-
ther argumentes hereafter. IOI. Thou gumentes
haſt reherſed the chief and principal foun of the Ana
datyons of the Anabaptyſtes, that haue baptiſtes.
anye ſhowe or appearaunce, but thys is
noo newe thynge vnto vs, which haue
learned and red in hyſtories, that aboue
three hundreth, xlviii. yeares agone that
is to ſaye, in the yeare of Chriſte. M. C.
lxxii. there haue bene heretykes, that The ſum
haue taught the ſame doctrine. But be- of the Ana
cauſe, ẏ ye do leane vpon a weake & bric- baptiſtes
kel foundatiō, your fote ſhal eaſely be ſub argumēts.
uerted & ouerthrowen, in al your doctrin
ye do moſt vrgently beat this into mens
hedes, ẏ baptiſme is a ſigne of ẏ faithfull

or of them that haue faith alredy. Infantes or yonge babes haue no fayth. Ergo baptisme ought not to be ministred vnto infantes. In very dede (if the wordes be wel and truly expounded and vnderstanded) we do gladly graunt this thinge vnto you: That baptysme is a sygne of the faithfull people. But we do not deffyne, circumscribe, or limite the faythful, as ye do: for yf no man shoulde be baptised but they that belene truly, and from a sincere hearte, Judas, Simon, of Samaria, Demas, and other hipocrites, had neuer ben baptized. Let no man thus take my sayinges, although I would haue baptysme to be ministred vnto theym, whome it is manyfeste and playne to be infydels, but myne intente is to shewe, that by thys word, fidelis, faythfull, some what more is to be vnderstanded, then the Anabaptistes do expresse, SYNO. What canst thou make of a faythfull but a faythfull? I can not vnderstand how infantes and yong babes can be faithful, sith that they do wante the vse of reason. IO. But in thys busynesse, we do soo speake of the faythfull that we do in noo wise exclude the

This word fidelis, faithfull or fidel ought not to be limited as the Anabaptists wil haue it

the children from the number of thē, syth that the children and infantes are of god whome god doth alwaies admitte and receyue into his churche emonge the fayth full. S. IOH. It behoueth the to haue proued the same, as I haue alredy proued ỹ contrary, I. O. I. I wil proue it. Genesis xvii. chapi. Where god doth make a couenaunt with Abraham. the lorde doth peculyarly comprehend the chyldren in the couenaunt, for he sayth. **I shall be thy god, and ỹ god of thy sede after the.** And afterwards he commaundeth the infantes to be circumcised vpon the eyght daye, & to receyue ỹ signe of the Testament. Wherby it folowyeth that god is not only the god of thē that be of age, and canne beleue in God, but also of the infante, which for lacke of age can not yet beleue, for they through grace and the promyse, are receyued in to the couenaunt and number of ỹ fayth full. S. IOH. I care not for the olde Testamente of the Iewes, these olde thynges are abolished by ỹ gospel. I. O. By Iesu Chryst the ceremonies are abolished and the

Who be ỹ fideles & faythfull.

Gene. xvii Chapter.

O comfortable sayinge, both to vs and too oure children.

Children are fideles or faithful and be in ỹ churche the members of Chryste.

What parte of ye olde testament is abolyshed by Christ.

the figures fulfylled, but the couenaunte made with Abraham, standeth styll. Elles god were not our god, and the God of our sede, and shuld be made by Christ more vnmerciful and more straunge, thē he was to the aunciaunte fathers before Christ. Which to thynke, were a foolysh thyng, that I should not say an vngodly, specially syth that in the newe Testamente, alsoo the faythfull are called the chyldren of Abraham. Rom. iiii. Gal. iiii Mat. viii. Luk. xiii. & xix. Chap. Besides these, Christ wt expresse words, doth say: Suffer yonge children to come vnto me, for to suche doth belong ye kingdō of heauē. Paul speaking of ye children of ye christians, saithe: Youre chyldren are cleane: How should that be, onlesse it were thorow geace, mercy, & the promise of god? It foloweth then, that the children of ye christians, are of god, & ought to be numbred emong the children of god. SIM. These thinges do altogether repugne vnto the scriptures and gospell, as thoughe ye carnall birth should auaile some thyng before god, wheras Jhon saith: Whych were not borne of bloud, nor of ye will of the flesh, or of man, but were born of god

The fayth full are the chyldren of Abrahā. Roma. iiii. Gala. iiii. Mat. viii. Luke. xiii. and xix. Chapter. Jhon. i. Chapter.

ye say that the chyld doth belong to the church, because that his parentes are of the churche. IOHN. We doo saye thys through the grace & mercy of god, wher of is the promise: The childzen are of the churche, not for theyr carnall generation & birth, but for the promise of god, why che he hath promysed, that he wil be the god of the childzen. SIMON. What if the parentes of the childe, shuld feigne their fayth, and not beleue truely: should not these childzen be borne of vnchristian pa rentes, and therfore ought not to be bap tyzed? IOHN. I aske the, Symon, dyd Symon Magus of Samaria, beleue or not? SIMON. He dyd not beleue, but he did feygne hym selfe to beleue. IOH What yf thy sayinges be repugnaunte vnto the scriptures? SIMON. I do not thinke it. IOHN. I will shewe the ther fore. Act. viii. chap. it is writtē after this maner: When they of Samaria had gy uen credyte vnto Philippe, which prea ched vnto them of ỹ kingdome of god, & of ỹ name of Iesu Christ, they were bap tized both men & women. Then dyd Si mon Magus beleue also and being bap tized dyd ioyne hym selfe, too Philippe

Whether ỹ childzen of them, ỹ feygne thē selues to beleue ought to be bap tized Act. viii. Chapter

SIMON

SIMON. He did beleue, that is to say he did confesse the faith with his mouth and sayd that he did beleue. IOIADA This ẏ I say, this word fidele, or faithful is of a larger sygnificatyon, and can not be so narowly taken, which thinge thou thy selfe dost graunte with me, being cõstrayned therto, by the aucthoritie of the scriptures. But I aske ẏ, why did Philyp baptise hym, sith that he dyd not beleue truely? Diddest thou not say before that baptysme oughte too be mynistred vnto no man, except he doth beleue truely? and that baptism is a signe of ẏ faith that goeth afore? SIM. Because ẏ he saide wyth ẏ other, that he did beleue in Christe, Philyp dothe not se the hearte, but being contente wyth the confessyon of the mouth, doth pronounce and baptyse. IOIA. So thou shuldest haue spoken and confessed, that god onelye seeth the heart, and that we oughte to be contente ẇ the outward confessyon, & vpon this confession to baptise. Sith then that ẏ father of ẏ infant, doth confesse ẏ fayth ẇ his mouthe, and saith ẏ he beleueth in Christ Iesus, moreouer doth beleue and confesse ẏ god is his god, & the god of his

God only seeth the hearte.

sede

sede, and ꝑ he doth therefore bryng hys chylde vnto baptisme, it is conuenient & mete, ꝑ we beleue his wordes: & thoughe some time we doubt of ꝑ words of the father, yet know we ꝑ the chylde shall not beare the iniquitye of ꝑ father, and ꝑ the carnall generation doth make nothynge to this, but ꝑ they are, and shal be called the children of god, which partayne too the free election and gratuite promyse of god. Do not all men knowe, ꝑ Ezechias being a faithful king, was borne of a wicked parent? But yet this thyng did harm or hinder him nothing at all: euen as Esau got no profit therby, ꝑ he was borne of a godly parent: ergo ꝑ election of god doth remain fre. ¶ IVN. What if ꝑ child ꝑ is brought to baptism, were not of ꝑ elect? were it not better ꝑ a man shuld tē at length be baptized, whē we shuld se & perceiue ꝑ he is of ꝑ elect? For they whiche are not elected, are not of god, & they that are not of god, ought not to be baptyzed. IOIN. When shuldest thou tē baptyse him that came at the euening into the vineyarde? when shouldest thou baptise ꝑ thiefon ꝑ crosse? By this mean no man should be baptized, and baptism

Ezechias.

Esau.

shoulde be abolyshed, for the electyon of god, is not alwaies knowē vnto vs: yea, we shulde by that meane, take that vpon vs which belongeth to god only: for god only doth searche the heart & knoweth only, which be elected, & which be not. I do let passe, ỹ we coulde not thus auoyd the hipocrites. For Simon Magus did feigne his faith wherby ye anabaptistes do iudge & measure ỹ election, and yet he was not elected. Other that are alredy of age may do the same. But tell me, were Ismael, and Esau elected or not? S. They were not elected. I. When they were yet babes and infantes, were they mumbred emong ỹ people of god, or not? S. I. I can not tell. I. But it behoued ỹ to know it, syth that thou takeste suche matters in hand. That they wer of ỹ people of god, I proue it by the circumcision They were circumcised by ỹ commaundement of god: circumcision was ỹ signe of the people of god, ergo, in their infancie they were the children of god, and also they weare of the people of god, yea. though they were not elected. It is plain and manifeste by the lyfe that folowed, ỹ they were not elected and chosen. S. Is

God only knoweth who be elected and who be not.

Ismael and Esau were not elected, & they were cyrcumcised.

I could wel graunt, that they were of ye people of god, but I can not recken them emonge the faythefull. IOIA. Are not they, that be of ye people of god, faithful? SIM. They that be of age are faithfull infantes and yonge babes, can not be so for they can not professe theyr faith. IO Ye synge alwayes one songe, haste thou not heard a great while agone, that chyldren, though they can not confesse theyr fayth, are rekened emonge the faythfull Or is god onely the god of them that are of age, and not also of the chyldren? Or dyd Christ suffer onely for them that are of age, and not also for the Chyldren? SIMON. He dyd suffer for the satysfactyon of all the synnes of the whole world. IOIADA. Haue the Chyldren anye synne? SIMON. They haue the origynall synne. IOIADA. Syth then that Paule sayeth, that whatsoeuer was fallen by Adam, the same was restored by Christe, and not onely they, that be of age, but also Chyldren, be loste in Adam, It foloweth that children are restored agayne by Christ. Yf they be restored by Christ, they are of God, & ought to be sealed

Chyldren are restored by Chryste, and not only they that be of age.

sealed, with the seale of the people of god Baptisme is the seale of ẏ people of god Ergo, chyldren ought too be baptyzed: SIMON. Proue that baptisme is the signe or seale of the people of god. IOI I proue that by your owne confessyon. For ye say that baptisme is the sygne of the faythfull. I proue besydes, by ẏ wordes of Peter, whyche Actes. x. Chapter speaketh after thys maner. Whoo can forbyd them to be baptyzed, that haue receyued the holy gost as well as we? SIMON. But children haue not receiued the holye ghoste. IOIA. In this place to receyue the holy gost, is too receyue a wytnes that we are of god, whych receiueth vs, and that we are clensed and purged by god. This may be proued by the x. xi. and. xv. Chapter of Actes. Chyldren are clensed & purged by God: ergo, they haue the spiryte of god. If they haue the spiryt of god, they are of God, and baptisme is due vntoo them: as it is suffycyently proued by the olde and new Testamente. SYMON. Yf Christ should say The kyngdome of heauen belongeth vnto them, I would easely agre to the, but he sayth not vnto them, but vnto suche.

Actes. x. Chapter. What is to receue the holy ghoste.

Act. x. xi. xv. Chap.

IOIA

IOIADA. But thou most thynke and consyder, ẏ there must be some lykenesse and affinitye betwen the thinges that are compared together. I can not saye, If thou wylt be saued, do as Iudas dyd, for Iudas is not saued: but damned. If the chyldren wer not of god, nor ẏ kingdom of heauen theirs: the Lorde had not saide. Yf ye wyll enter into the kyngdome of heauē: be ye made as these chyldren are. Therfore when he sayeth: vnto suche, he sheweth that chyldren are such, as he wil haue them to be, that are of god. SIM. It were better, to proue with expresse testimonyes of the scripture, that children haue the spiryte of god. IOI. By what argumentes, wylte thou haue those thynges that are playne and manyfest, to be proued vnto the? But heare thou, a more playne testimonye. Paule. Romaine. viii. saythe: that he that hath not the spirite of god, is not his. Wherby it foloweth that he, which is of god, hath ẏ spirite of god, the chyldren are of god: Ergo, they haue the spirit of god. Yf thei haue ẏ spirite of god, then ought thei by good ryght to be baptized. For Peter sayeth: who can forbyd them, ẏ haue receuid the holy ghost,

Children haue ẏ spirite of god

to be baptyzed. SYMON. I wyll not contende. Howe beit I merueyl, that it is so expressely said. Teche ye, baptizyng. Agayn, ỳ Peter baptized thē which receaued gladly ỳ woꝛde: so lykewise Philip did baptise ỳ stewaꝛd of Quene Candace. IO. Both ỳ places and exaꝛples, whiche ỳ hast bꝛought & aleged, ought to be vnderstanded of them ỳ are of age, and not of chyldꝛen. Chꝛist did not sende hys disciples to pꝛeche ỳ gospel vnto chyldꝛē but vnto thē ỳ were of age & had ỳ vse of reason. ffoꝛ we do not teache, ỳ childꝛen ought to be baptised in those places, wher ỳ gospel was neuer pꝛeched. But wher ỳ woꝛd of god & the holy gospel, hath ben both pꝛeched & also receiued by faith, it is no dout, but there it is both taught & beleued, ỳ the childꝛē are of god, and ỳ it is ỳ will of god, ỳ the childꝛē, which be of god should be sealed w̄ baptism, & in a maner bꝛought vnto god. Theꝛfoꝛe they are not excluded from ỳ people of god, but are receyued and rekeued emonge ỳ people of god. Oꝛ elles tell me Symon, whether of the twoo is greater, baptisme oꝛ the doctryne: SYMON. The doctryne is greater than baptysme. IOHAN. What

Howe the places aleged by the Anabaptistes ought to be vnderstanded.

The doctrine is greter thē ỳ baptism

is

s the doctrine? SIMO. The holy gospel: For Marke saitth: Go thoroughout all the wholle worlde, and preche the gospell vnto euery creature: Mathewe lyke wyse: Teache them to kepe what soeuer I haue commaunded you. IOIADA. Dothe then thys gospell teache that the chyldren are not of God? SIMON. No, elles it should be harder & more vnmercifull then the lawe. IOIO. Doth Christ cōmande his discyples to preache that chyldren oughte too be reiected and caste awaye? SIMON? Noo, But rather he dothe chyde hys dyscyples because that they rebuked theym, that broughte children vnto hym. IOIAD Thus I doo conclude then, syth that in these wordes of Chryste. (Teache Baptise) the doctryne is more excelllente and greater, and yet chyldren are not forbydden it, but rather broughte vnto it: It foloweth that they are not forbydden baptysme, which is lesse, but rather ought to be brought vnto it. Thus it is manyfest and playne, that thys commaundement of Christ standeth wt vs, and not wt you. SI. It shuld folow ẏ the infants which die wtout baptism, are not dampned. IO

Infantes that dye without baptisme are notte dampned

That foloweth plainly, & also this do the folowe, that thou being ouercõmen with the truth, dost seke how to bring me into an other purpose, least I should bind the more straightly. ☞ IVL. I confesse that I can say nothinge against so many test truthe. But I haue brought this of the children, to the intent that thou shuldest teache and instructe me in thys poynte.

IOIA. Justifying & saluatyon is much lesse bound to the outward elements thē in tymes passed in the law. Heb. ix. chap The infante therfore is not baptized for this intent, ꝑ by baptism, ꝑ is to saie: by ꝑ outward washyng of water, he shuld be made ꝑ child of god, but he is therfor baptized because he was afore ꝑ child of god throughe grace & promise. Wherefore if they die afore that ꝑ water of baptism be poured vpon thē, they are neuertheles ꝑ children of god, & are saued through the grace and promysse of god, by the force & strength of the couenaunt, by the satisfactiō of Iesus Christ, ꝑ he made on ꝑ crosse, for all mankynde. In the generality of mankynd, not only they, that are of age, but also children are included. ☞ IVL. By thys meane, we shuld nede no baptisme. For if the chylde is alredye before

Why the infante is baptised.

the

the chyld of god, what good doth ỹ wa-
ter: wherby this also should folow, that
baptisme is bare water. IOHN. We
must speake more reuerently of the sacra
mentes. None of the faithfull is so alliga
ted and bound to the elementes, and out
ward thinges, that they may condemne
him, if they be omitted and left in necessi
tie: for the blonde of Iesus Christ, hath
clensed him. I do call necessitie, as when
a chyld departeth before baptisin, or whē
a man, beyng conuerted to the faith, is a-
fore he can be baptyzed, taken to martyz
dom, which thing was often times done
in ỹ primitiue churche. for vnto hym the
crosse was in steade of baptisme, where-
fore the auncient fathers did call it ỹ bap
tisme of bloud. Howbeit no man ought
to neglecte or contempne the order that
Christ hath instituted, nor to despyse bap
tisme, if he may haue it. If he contemp-
neth or doth neglect to receiue baptisme
when he may haue it, he is noo christian,
but ỹ disciple of Iulianus & Porphirius
For if baptisin were vnprofitable, Christ
would not haue instituted it. All thinges
that Christe hath gyuen and lefte vnto
vs, are excellente, holye, and profytable.

We ought to speake reuerently of ỹ Sa-
craumentes
The outewarde elementes & signes beinge omitted & lefte in necessytie cannot dampne one.
The baptisme of bloude.

Ergo, baptisme is not onely profitable vn to vs, but also moste necessarye: Farther more, we do adde thys also, that baptisme touchyng ye matter, is water, and yet it ought not to be cõtemned and cast awai, or estemed as the comen water of ye well. For the water is onely parte of it, and a certayne signe. But the wholle action cõ teyneth a greate mysterye, and an hono rable sacrament. Wherfore it was called by ye holy fathers, a purging, & remission of synnes, also, regeneracion or renuyng, and other lyke names. Not that ye water hath ye strength to purge or renewe. For then Symon of Samaria, Judas, Hyme neus, Phyletus, and other false brethern and hipocrites had bene clensed and renu ed, for they were washed with the water of Baptisme. But it is playne and many= feste, ye they were not purged inwardely, but defiled with all iniquitye and wycked nesse, that they were not the chyldren of god, but the chyldren of the dinell. Whē therfore these godly & spiritual things are attributed vnto baptisme, they be not at= tributed vnto ye outward washing, but to ye wholl action, which conteyneth the faith of ye minister, of ye church & of him ye is baptized, also ye grace, election & pro=

The wholl action of baptisme conteyneth great mysteryes

mysse

mise of god: It is then chiefly attributed vnto ẏ, which is signifyed by ẏ pouryng on of ẏ water. SI. what is signified thē? IO. That he whych is baptized, is of ẏ people of god, & that he is clensed inward lye by ẏ grace of the holy ghost, ẏ wholsome water, ẏ he is wasshed by ẏ blond of Christ. & initiated vnto a new lyf, euen as water doth wasshe and clense ẏ outward filthenesse. SIM. verie well, Syth, then that the mysteries of batisme are so hygh excellente, & holy, why, I pray ẏ, are they geuen & ministred to infantes, ẏ are not able to receyue so excellent thinges? IO Was not circumcision in tymes passed, a great sacrament, a signe of ẏ people of god, & an initiation or entraunce into the true fayth and innocency of lyfe. Deu. x. Hier. iiii. Roma ii & iiii Cha. And yet it was geuen & ministred to ẏ chyldrē, whiche long after wer instructed in the lawe. Deu. vi. Whie shuld we not do ẏ same? Why shuld we not seale our children beyng newly born, wt ẏ seale of ẏ people of god? & whē thei be of age, bring thē into knowlege of ẏ gospel? Of this, did sprig among aūciant fathers cōfirmaciō or bisshoping, ẏ is to say, an establyshyng of those thinges, that were begonne in baptisme. The

What is signifyed by the pouryng on of the water.

Circumcision was in tymes passed, a great sacrament.

Confirmation.

The chyldren were brought forthe, they were asked of their fayth, of the Lordes prayer & other necessary articles, wherin they were instructed & confirmed. Wherfore they that dyd bryng the chyldren to baptism, are witnesses that the child whiche is brought, is borne of chrystian parentes, askyng both in theyr name, and in the parentes name, that the seale of the people of god may be geuen & ministred vnto the childe. Wherfore they be called in oure vulgare tonge godfathers & god motheres, because that they brynge the chylde to god, and wytnesse that he is of god, promysing that they wyl bryng vp the chylde in the true fayth, if nede should require. If ye aske, by what scriptures we do strengthen these oure sainges, we doo bryng vnto you the Analogye, or cõueniencie of the ceremonies of the olde lawe, ỹ is to say, of circumcision: For ruẽ as in circumcision the chyldren were brought vnto ỹ Lord, so we do read in ỹ gospell ỹ chyldren were brought vnto Christ. ¶ If I do lette these thynges passe nowe, & retourne vnto the fyrste. Thou dyddest say yf I remember well, that where Christ is not preached, ỹ mẽ must be taught fyrste

and

and then at length baptized. JOJA. So it is, nor it can be done none otherwyse (as thou thy self doest knowe) for yf any man shuld come in to Greekland where ẏ Turke doth now raygn, & there wold baptise, afore he had taught: should not lose his labour, for men beynge not yet taught what baptisme is, or what it sygnyfieth, wold neyther thē selues receyue baptisme, nor suffer it to be ministred vnto their chyldren. SJM. Did not, I prai ẏ, the Jues knowe, ẏ god was their god & the god of their chyldren? JO. They kenw it ryght wel, & therfore they circūcised their childrē. SJM. what nedeth thē ani preaching emong ẏ Jues, ẏ knew god alredy before? Why did they not by & by bryng & intiate ẏ children by baptisme vnto Christ? JO. The Apostles did preache baptism against circumcisiō. The Jues wt toth & nail defended circūcision. Therfore ther was nede of long preaching emong the Jues, that they myght vnderstand ẏ baptisme shuld be in sted of circumcision. SJM. The anabaptistes do say that ye teache these thynges without the scriptures. JO. Thei shuld easely vnderstand ẏ baptism is com in ẏ stede of circumcisiō

They ought not to goo aboute to baptise where the gospell is not preached.

if they woulde diligently looke vpon the vse of them both. For in baptisme, as m tymes passed in circumcision, the name is geuē vnto chyldren. So it is wrytten. Luc ii chapter. But these thynges are of lytle weyght emong you. Therfore we do re-ferre all our sayinges to the Actes of the Apostles. x. xi. xv. and Collosse. ii. chapte. For there Paul doth comforte the fayth full that were of the gentyles, & byddeth them that they shuld not be sory, because they were not circūcised: for why? Bap-tisme was the circumcision of ỹ faythful. IOH. But there he doth playnely and with expresse wordes speake of ỹ cir-cumcision ỹ is done without handes, vn-derstandyng therby a renewynge of the mynde of ỹ inward man. IO. We speak of none other. But in the meane season Paule dothe meane that Jewysshe cir-cumcysyon, that was done in the priuye membre wyth a flynte stone, and wyth handes. I saye that ye are cyrcumcysed, O ye Collossenses, and haue a cyrcumcy-syon, not that cyrcumcysion that is done wyth handes, but in stede of ỹ bodelye & outwarde circumcision, ye haue Christes circumcisiō, ỹ is to say, baptisme. For as

by circumci

cision, ỹ cuttyng away of affections was signified: so by ỹ washing, done in ỹ water of baptism, the purging & clensing frō sin, is fygurated & betokened. That thys is the true meaning & sence of this place I wil proue by the very wordes of Paul In Christ (saith he) ye are complet, whiche is ỹ head of all rule & power, by whō ye are circumcised w̄ the circumcysion ỹ is made wythout handes, when ye dyd put of the sinfull body of the flesh, by the circumcision of Christ, being buried together with him, through baptisme, in the which also ye be risen w̄ him, by the faith wrought in you of god, which raised him frō the dead. Bring hether to thys place ỹ. vi. to the Rom. & conferre them together, and ỹ shalt understand ỹ baptism is called the circumcision of Christ, & also ỹ baptisme hath bene placed in the stede of ỹ circumcision. Upon these thynges I do conclude after this maner: Yong childrē were in times passed, circumcised. Baptism occupieth the place & roum of circūcision: ergo, our childrē must be baptized M. I. What, on ỹ .viii. day? I. O. We are bound neither to time nor too place, but we are fre frō all those thinges by Christ

All

We are free from al outward ceremonies of the lawe by Christ.

Al thinges thē being considered, it is manifest and plaine, that the baptism of children is of god, against ẏ which, sith that the anabaptistes do repugne, it is wythout doubt, that they do contrary the gospell, the election of God, and the euerlasting couenaunt. They are therfore ouer bold & rash, they are open violatours or breakers of ẏ couenaunt of god, vnfaithful against god, sith that they do exclude and debarre them from the couenaunt of God, whome gods grace dothe comprehende in the couenaunte. SIMON. Yet ye haue no expresse word of God, ẏ children ought to be baptized. IOIA. Shall not all that we haue hetherto aledged and brought, proue ẏ same? But go to, put the case that we haue no expresse word therof in the scriptures. Tell thou, where haue ye one expresse word ẏ chyldren ought not to be baptyzed? SIM. Teache baptyzyng. Agayn: They came and confessed theyr sinnes. Item: They that receiued the word gladly, were baptyzed. And he that beleueth and is baptized. IOIA. I haue answered alredy before to all these: but so ye are wont to repeate euery foote, your bald reasons and

Baptisme is in the stead of circumcision.

argu

argumentes. For ye are very prompt & quicke to speake, but not so ready to giue place to the truth. I haue not yet hearde in all thine allegatious, any suche saying or sentence. Childrē ought not to be baptized. SIM. But that doth folow of ẏ places afore alledged. IOIA. Thys is neither commaunded there, nor yet forbydden. Besydes that, your consequences are false, and wythoute foundatyon. If ye be nothinge ashamed of youre false consequences, we wyll be nothinge ashamed of our true. Therefore when ye crye out saying. Where doth ẏ scripture teach that children ought to be baptised? we crye agayne: Where doth ẏ scripture forbid to baptyse them? Ye do answeare in the last of Marke. We bring agaynst you, Gene. xvii. Marke. x. i. Corinth. vii. Acte. x. Colloss. ii Chap. Moreouer, we do submit these our sayinges and writinges, to the iudgement of all godlye persons. Whether that it be more like vnto the truth, that they do exclude & debarre the children whom Christ hath wasshed with his bloud, from ẏ couenaunt of god (for why do they denye vnto them, the signe of the couenaunte: and of the clensing?)

The Anabaptistes are prompte & quicke to speake, but not redye to gyue place to ẏ truthe.

singe?) or ꝑ we do teche ꝑ children to be of god, redemed by Christ Jesus, whom he biddeth & wylleth to be brought vnto him, & also too be baptized. Judge thou Symon, and tell me whether of theim is more like to be true. ℣ IVL. If the matter be considered by it selfe, all contentiō being laid aside, ꝑ whiche ye say is moste true, and most weightie. But this I doo wonder and marualle at, that thou doste say, that the baptisme of children hath cōtinued in the church, euer since the tyme of the apostles, which apostles did neuer baptise chyldren. Here I doo moste earnestly desire the to bringe further whatsoeuer thou hast yet in store, I wyll gladly receyue all truthe: for many of vs haue thought hetherto, ꝑ ꝑ baptism of children was brought in by the bushopof Rome

¶ The third Dialogue.

That the baptysme of chyldren hath contynued in the church of Christ, euer since ꝑ apostles, vnto this time. IOHAN.

No man can denye, but ꝑ the bushop of Rome & the fathers haue added certaine things to ꝑ baptism of Christ, but no mā

that

ẏ is wise, will say ẏ it had his beginnyng of them, that is to say, that did begin the baptisme of children. Those things then that were added, and were repugnaunte vnto the word of god, were taken away againe, lest any man should make any busines for it. As for that, that ye bringe against vs, that the apostles did neuer baptyse children, no man lyuyng is able too proue it. For I wyll shew no small argumentes, that the apostles did baptise children, wherby ẏ shalt easely vnderstand ẏ the baptisme of children hath contynued in the church of Christ, euer since the apostles time, & that it is no new inuentiō of the busshop of Rome. First, we do make our argument vpon the force & strength of ẏ precept and cōmaundement of christ & of the doctrine, after this maner: Christ did send his disciples to preche the gospel & to baptise: ergo, he did send thē to baptise childrē. SI. I denye ẏ consequence IO. But I wil proue it after this maner It is so farre, ẏ the gospel shuld: reiecte & cast backe the chyldren, ẏ it do the rather bring thē vnto Christ. Now the doctrine is greater then baptisme. i. Cor. i. cha. If ẏ, which is greater, ẏ is to say, the gospel

i Certayne argumentes against the Anabaptistes.

The proue of ẏ consequence, or argument

is

to the chyldren, that then, which is lasse that is to say, baptisme shal be theirs. Ergo, the apostles dyd baptise the chyldren

ℍ The seconde argument may be made and gathered vpon the nature of him, to whome baptysme is due, and why he is able too receyue baptisme. As manye as god doth recken emong ỹ fideles or faithfull, they are fideles, or faithfull. For Peter dyd heare this sayinge of the Lorde. That god hath purifyed or made cleane, call thou it not common or vncleane. Actes. x. chapter. He doth put the chyldren in the number of the faithfull: Ergo, the chyldren are of the number of the fideles or faithfull, and oughte to be compted & reputed of vs emong the fideles, or faithfull, onlesse we will repugne against god and be stronger then he. Now it is most certayne, that the apostles did baptise all them that Chryst commaunded them to baptyse. Christe commaunded them too baptyse the faythfull (as ye youre selues do graunt and confesse) Ergo, the Apostles did baptyse the chyldren. The seconde proposition (which is, that the chyldren are of the number of the faythfull) is knowen well ynough.

The

The thyrd argument is gathered vpon ẏ fact of Peter, which is peculier, but yet in it ẏ publike administration of baptisme is touched. He coulde not forbyd theym the water of baptisme, ẏ had receyued the holy ghost, but sealed them as the people of god. Ergo, he could not deny baptisme vnto ẏ childzen, sythe ẏ he had learned in the gospel ẏ the chyldzen be of god, & that the kyngdom of heauen is theyrs. Who woulde thynke, ẏ any man is mete for the kyngdom of heauen, wout ẏ holy spiryt? iii.

We do make & gather the fourth argument vpon the strength & force of circumcision, in stede wherof, baptisme is in the church of Chryst, As many as were ẏ seruãtes of god, did afore al thinges, labour & endeuour thẽselues, to circumcise theyr childrẽ. Josu.v. Gen.iiii. The Apostles were the most faithfull ministers of god: Thẽ did not thei omit or leaue ẏ thinge, ẏ was not brought in, in stede of ẏ circumcision, Ergo, thei did baptise, not onli thẽ that were of age, but also chyldzen. iiii.

Fyftely we do thus reason vpõ the vse & custome of ẏ Apostles. The Apostles of Chryst did dyrecte al their doinges to the cõueniencie & example of ẏ old testamẽt. This we do prove by ẏ. iiii. Euangelists. v.

is the chyldrens, that then, which is lasse that is to say, baptisme shal be theirs. Ergo, the apostles dyd baptise the chyldren

ij The seconde argument may be made and gathered vpon the nature of him, to whoune baptysme is due, and why the is able too receyue baptisme. As manye as god doth reckon emongy fideles or faithfull, they are fideles, or faithfull. For Peter dyd heare this sayinge of the Lorde. That god hath purifyed or made cleane, call thou it not common or vncleane. Actes. x. chapter. He doth put the chyldren in the number of the faithfull: Ergo, the childrē are of the number of the fideles or faithfull, and oughte to be compted & reputed of vs emong the fideles, or faithfull, onlesse we will repugne against god and be stronger then he. Now it is most certayne, that the apostles did baptise all them that Chryst commaunded them to baptyse, Christe commaunded them too baptyse the faythfull (as ye youre selues do graunt and confesse) Ergo, the Apostles did baptyse the chyldren. The seconde proposition (which is, that the children are of the number of the faythfull) is knowen well ynough.

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the Actes of ỹ apostles, by the epistles of ỹ Apostles, Rom. xv. ii. Cor. ii. iii. Tim. iii. ii. Peter i. cha. Ergo, they dyd order baptisme after the Analogie and figure of the old Testament. The going thorough ỹ red sea, was a type & figure of ỹ baptisme ỹ was to come. i. Cor. x. cha. Children were in the figure (for bothe men and women went through with theyr children) Ergo the apostles dyd not denie baptisme vnto the children. The custome & maner of the scripture (whiche custome and maner is vsed almost emong all nations) is not to reherce by name, women & children, and yet neuertheless it doth include them, for in ỹ name of the father of ỹ family, or of the good man of the house, al hys whole family is comprehended, as in the chiefe or head. Yf thys were not, women shuld be in no small ieoperdy, yt therfore they were not of god, because ỹ they be not circumcised. All these thynges are done, by ỹ meanes & helpe of a figure ỹ is called Synecdoche. The fifte argument shalbe taken out of ỹ manifest and expresse testimonies of the apostles. The apostles did baptyse al whol housholds and familyes, ergo they did baptyse children also, for the children are in ỹ number of ỹ family or housholde,

The going thorough ỹ read sea, is a figure of baptisin

housholde. Thys we do proue by ye .xvii of Gene. For Abraham doth circumcise al the male children ye were in his house. For he vnderstode ye promys of god, that saith. I shal be thy god, & the god of thy sede. Likewyse in ye new Testament, whē the goodman of the house, had herd & beleued ye gospell, that is to saie, ye god was his god, & the god of his sede also, he caused all them that were in his house bothe greate aud small, to be baptized. Thus ye apostles dyd baptize hole housholds and famylies. That the children do perteyne vnto ye fathers housholde & famylie, it is plaine & manifest by the .xii. of Exodus & ii. of the Actes: this do I inculcat & beate the oftener into mens heades, because ye I se the Anabaptistes to be at this poynt that they do exclude ye children from ye famylie & housholdē. for they can not denye but ye hole housholds were baptized by ye Apostles. But who doth not se, that this cometh of mere contention? For though they could proue that there were no children at all in the famylies & housholdes, that ye apostles dyd baptise, yet had they not proued that al families or housholds were, or be wout childrē: wherfore we do make againe our argument after this ma

The Apostles baptized al wholl houshol des, ergo, thei did baptise childzen, syth ẏ childzē are ẏ pzincypal & chiefpart of the familie & housholde. But let vs put ẏ case, ẏ there were no childzen in those families & housholds, ẏ the Apostles dyd baptise, yet do they pertaine & belong to ẏ houshold, & are rekened in it, and yf there had bene any, they wolde haue baptized thē. Foz they did baptise ẏ wholl houshold. The tault then shuld not haue ben in the Apostles noz in ẏ childzē, ẏ thei were not baptized: but this had bene the cause that they had bene baptized, because ẏ there were none: Foz if they had had childzen they would haue baptyzed them.

Seuenthlye, we do gather by the hystozyes & chzonicles that the baptisme of childzen hath continued euer sens the apostles time, vnto this time. Origene, which in the yeare of our saluation. c. c. & xii. did liue in ẏ church of Alexandzia, doth in his v. boke, ẏ he did wzyt vpon ẏ epistle to the Romaines, testifie and witnesse ẏ he hath receaued ẏ baptisme of childzen, from, oz of ẏ Apostles. After this time, about the yeare of oure Lozde. C. C. lv. ẏ holy man Cipzyan was, he doth pzoue, & that with no small argumentes, ẏ baptisme of childzen, in the. iii. boke of hys Epistles, and

eyght

viii. epistle *Ad fidum*, To fidus. In ẏ yere of our lord. c. c. c. xx. Lactantius did wryte in ẏ. iiii. boke of his diuyne Insttucion, ẏ baptism was come in ẏ stede of circũcisiõ whereby all natyons should be gathered vnto the faith, & into the church. Hierome which did lyue about the yere of our lord c. c. c. & lxx. doth wt playn & expresse scriptures proue ẏ baptism of children to Leta and agaynst ẏ Pelagians. In ẏ same self tyme and. xl. yeares after, Augustyn, beyng a man endued with great holynesse of lyfe, with exceading great erudition & learnyng, & with a sharpe and exacte iugement did teche in Aphrica. This man writeth many thinges of baptism against ẏ Donatistes, to Marcellinus & Petilianus, where he doth manifestely saye, that the church hath receiued the baptisme of children, from ẏ apostles. I haue brought these thynges therfore ẏ thou mayste see & vnderstand, that ẏ baptisme of children is no new inuention, & that they whyche teche suche thinges do leane to no truth, but to plaine errour. For although christ was not baptized, tyll he was. xxx. yeares old, yet being an infant he was circũcised vpon ẏ eyght daye, that I shoulde in the meane season let passe, that baptisme was

Lactantius in hys iiii. boke, & iiii. chapte

Chryste coulde not be baptized afore ẏ baptism was instituted by Jhõ. For the lawe dyd regne tyll them.

not yet instituted, which had hys begyn-
nyng of Ihon. But now we wyll shyke
vp our sayle clothes, and shewe how vn-
kunningly ye gather your argumentes,
when ye do reason after this maner. We
do not read that the apostles dyd baptise
the chyldren of the faythfull: Ergo, they
oughte not to be baptised. If we shoulde
onelye goo by coniectures and reason,
it is more lykelye, that the Apostles dyd
baptyse the infauntes then otherwyse in
the famylye, and housholde of Stepha-
na, of Lidia, of the keper of the prison, &
of other, yf at leste, there were any infan-
tes in those famylyes and housholdes,
which examples ye shall never be able to
cõfute. There be many thinges done both
by Christ and by the apostles, that never
were written. For we can not make our
argument after this maner: This thinge
was not done. ergo, it may not lawfully
be done. That we should graunt vnto you
ỹ the apostles did baptise no chyldren, yet
haue ye not proued therfore, that chyldren
ought not to be baptized. Again we may
not to thys affyrmatyue. (The apostles
dyd baptyse them that were of age & did
beleue) inferre or bringe in, this negatiue
(Ergo childrẽ ought not to be baptized)

Do not thynke good reader that we goo about to defende vnwrytten verytes.

for

for we may neuer, neither in ẏ prophane nor yet in the holy scriptures, make oure argument, *a facto ad ius*, but then it is lawfull to bringe the fact and dede for a law, whē it is proued that the dede was done rightfully. SIMON. As I do hear the controuersye is of the facte, and of the ryghte or lawfulnes. IOI. Thou saiest truth if anye thinge be lawfull, as soone as thou hast done it, thou hast done well though that none of the apostles did it afore the. Therfore baptisme oughte not to be denyed vnto infantes, because that we do not reade expressely, that the apostles did baptise infantes. Both because ẏ it may be, ẏ they did baptise infants (as we haue proued & shewed alreadye, and hereafter, if nede be, wil shew more largely) & yet it was not writtē, & also because ẏ no mans factes ought to be preiudicial vnto ẏ law, much lesse ẏ things ẏ are left vndone. Therfore, if it were written any where w̄ plain & expresse words of ẏ apostles after this maner: The apostles dyd not baptise infauntes, yet it shoulde not folowe that they oughte not too be baptyzed: but we oughte too enquyre and searche, whether that they lefte it vndone, because that it was notte lawfull,

To argument or reasone a *facto ad ius* is whē we go about to proue a thynge to be lawfull because ẏ it was don afore, or elles to be vnlawfull because it was not don afore

Chyst did not baptise & yet we ought to baptise.

Chyst did not baptise. Jhon. iiii. Ergo, after or according to your saying, we ought not to baptise at al. Who is so mad to say so? For ỹ Apostles did baptise & that lawfully. Ergo, If ỹ apostles, did baptise lawfully, though chyst him sill did neuer baptise, we shal also lawfully baptise infants, though ỹ apostles did not baptyse. There is no diuersitie at al, yea, we haue gotten ỹ better end of ỹ staffe, syth that we haue Chyst ỹ did not baptise, & yet we ought to baptise, and ye onelye haue the apostles. Byng ye therfore any lawe ỹ forbiddeth to baptise children. We do not go about by these reasons & examples, as by some strong foundaciō, to proue or strengthē ỹ baptism of infantes (For we haue many other strong argumēnts & foundations) But we will shewe, ỹ ye do both rashely & lyingly say, that the apostles dyd neuer baptise infantes or yong babes. For ye haue no testimonye of that thynge. And though ye had neuer so much, yet it shuld not folow therfore, ỹ infantes ought not to be baptized: For vpon a thyng that is done, or left vndone, nothing can be surely concluded, but onely vpon that, why the is sure by goddes worde to be lawful. Agayne, we bid byng so many reasons & examples

examples to this intente, that we myght proue ẏ it is more likely, ẏ they dyd baptyse chyldren than otherwise. SI. Thou doest bost much of foundations, but thou bringest forth very lytle. I praie ẏ, which be these strong foundations. IO. I haue cast thys foundation, ẏ the children of ẏ faithful are as wel win the church, and emonge ẏ Children of god, as the parents & that by the force and strength of ẏ promys, as wel as they were in ẏ olde Testament. Besides ẏ, circumcision (as touching ẏ sacramental meaning) was ẏ same thynge vnto them, ẏ baptisme was vnto vs. Dyd I not alredie both saye & proue these things? Why sayest thou then that I haue brought yet litle or nothing? SI MOR. Why dost thou take all thinges out of the olde Testament. IO. I know what the matter is, ye cast away the olde Testament, for ye se that the baptisme of chyldren may be proued & defended by it. Dyd not both Christ and his Apostles a alege ẏ old Testament, whē so euer they wold proue and strengthen their sayings Or tell me now when Christ doth byd ẏ Jewes to serch ẏ scriptures, doth he not send them to the old Testament? SIM, I do not denye that. IOI. Why do ye

The chyldrē are as wel of the people of god, by the strength of ẏ couenaunt as theyr parētes.

blame vs then, if we folowyng the exam
ple of Chriſte, do ſtrengthen & confirme
our ſayings wt the ſcriptures of the olde
Teſtament? The new teſtament is inclu
ded in the old, and ẏ old doth ſhadowe &
proue the new. If thou be ſufficyentlye
perſwaded in this concluſion, let vs paſſe
furth to ẏ other. ¶ I. Certain thinges do
pleaſe me wel, but that thou doeſt recken
& number the children in the familie and
houſhold, I do not ſe it proued yet. I Q.
Diddeſt ẏ neuer ſe then, ẏ men are borne
of men? & that parents (I meane fathers
and mothers) do nouriſh, kepe, & bringe
vp their chyldren? Haſte thou ſo caſte of
all humayne reaſon, underſtandyng and
affectyon? But yet in thys moſte plaine
matter, I wyll bringe and alege the ſcrip
tures. Actes. ii. Chapter. We reade after
thys maner: And all they that beleued,
were together, or in one place, and had al
thynges commen emonge theym. Here
I doo aſke the, whether the faythefull
hadde theyr chyldren with them, or not?
If they hadde them, whye ſhoulde they
not be then of theyr famylye and houſ-
hold. If they had them not, whye do we
not reade then, that the faythefull tooke
thoughte, becauſe they myghte not haue

The newe Teſtamēt & the olde are inclu-ded one wt in an other

theyr

theyr chyldren wyth theym: Or was the ſpirytte that gouerned them ſo cruel, that it did teache them to put away their chyldren, SYMON. We wyll not ſay, that they had not theim wyth theym, or that they dyd not bryngе theym vp, but that they were not in the famylye and houſholde of Chriſte. IOIADA. Whome do ye comprehend then, vnder the name of famylye or houſholde: SYMON. Suche as be of that age alreadye, that they may know what the law is, & what ſynne is. For he that wyll be baptyzed, muſte repente: ſythe that infauntes can not repente, they can not be comprehended vnder the name of the famylye, or houſholde. IOIADA. Whye dooſt thou ſlyll make vp a rope of ſande, haue we not proued alreadye before that, not onelye they that be of age, oughte to be baptyzed: But ye are ſoo ſtyffe necked that ye wyll in noo wyſe beleue, that anye maye be baptyzed, onleſſe he maye repente of hys miſdedes. And by and by ye do conclude that, ergo, chyldren ought not to be baptiſed. But in the meane ſeaſon, ye haue not yet ſhewed anye lawe yᵗ forbiddeth to baptyſe the chyldren. We (as we haue declared before alreadye)

Isaac. Agar. Ismael.

do knowe, ẏ Isaac being an infaunt was so of the familie & houshold of Abraham that he did cause his father to put awaye ẏ bond woman, w̄ her childe. For Paul saith w̄ Moises: The sonne of the bond woman shal not be heire, w̄ my sonne Isaac, he was heyre, then w̄out doubte he was of ẏ familie, for they that be not heires, as seruantes & fre men are of ẏ familie. Exo. xii. We reade after thys maner: If ani stranger wil come to dwel emong you, & kepe the passeouer of the lorde, let al his male children be circumcised, & thē he shal kepe it well. Why is it said, al his male childrē? Doth this pertein onely to them ẏ be of age? It is your part then to proue, ẏ they which receiue the seale of ẏ church of god, according to ẏ religion of theyr parents, are not of the familye and housholde of their parentes. But I wil bryng an oher testimonye. In the. xxi. of Acts, Luk writeth after this maner: And after certen daies, we departed frō thens & they al brought vs on our way, w̄ their wiues & children. Were al these children of age? Or if they were not of age, were they not of ẏ familie & houshold of theyr parents? What myracle, or what affectiō was it if ẏ men did onely bring forth ẏ apostle on his way, w̄ their wiues & yong

men? But this was ẏ greate affection, ẏ the fathers with their wiues, did beare & draw their childzen wt them, as in suche a busines it is wont to be. Now, they dyd not draw wt them, other mens, but their own childzē. Ergo, they were of their familie. ¶ I. What though they pertain to theyr familie & household? Doth it folow therfore ẏ they wer baptized? I O. How shuld then Paul say, ẏ he hath baptized the household of Stephana, which he had not baptized, if there were childzen in it, whō he had not admitted or receiued? Again, in ẏ Acts, it is said. He was baptyzed (ẏ is to say) (the keper of ẏ prison) & al his household. Why wil ye not ſeẏ at ẏ beginning, ẏ faithfull wer wont to do as Abzaham & his posteritie, which did circumcise al their seruants, & not only their childzē? And in ẏ .xii. of Exodus (as it is said alredy before) al ẏ male childzēof the familie, are cōmaunded to be circumcised & yet there no mention of faith, or of the knowlege of god (which thinges ought to be cared for aboue al thinges) is made there. ¶ I. Thou semeſt too me alwaies to leaue those things, ẏ make agaynst ẏ. For in ẏ epistle to the Cozin. Paule nameth such a familye and household, both manyfestly

At the beginninge of ẏ church ẏ faythful wer wont to folow ẏ example of Abzaham and of his posteritye.

ab

manifestly declare, ẏ not infants & yong babes, but suche as haue reason & vnderstanding, ought to be vnderstanded. For he saith: ye know ẏ house of Stephana, ẏ they are the first frutes of Achaia, & haue giuen thē selues to the seruice of ẏ saints be ye obedient to thē, and to all ẏ worke & labour wt them. Why do ye not speake of suche a familie & housholde? IO. We haue said alredy, & that often, ẏ thys is a Sinecdochicall phrase, or maner of speaking: such as is. i. Cor. x.. Al our fathers were vnder the cloude, for infantes were also vnder the cloude: but no expresse mē tion is made of them. Al went through ẏ sea, but the infants could not go through Thei went through then, ẏ went not thorow, but were born by them ẏ went thorow. So there were some in the familye of Stephana, ẏ beleued first of al Achaia, there were also some of the congregatiō ẏ could not yet beleue in dede, for lack of age, nor giue thē selues to the ministerye & seruice of ẏ Saints. Al wer baptized in Moses: he speketh al things of ẏ fathers ẏ is to lay, of ẏ aunceters & grandfathers whō notwithstandinge, we do so take, ẏ thei ẏ were then children, are now called fathers by Paul. For ẏ people of Israel

was of

of thē. Therefore, not onely they ꝑ were of age, were baptized in Moises, but also the infants. For if they ꝑ were then infants, were not baptized in ꝑ going thorough of ꝑ red sea, thē Paul said not wel ꝑ al were baptized in Moises. For they were also (as we haue said afore) the fathers of them ꝑ came after. ✠ IVN. This was a figure, what shalt thou then proue by it? IO. I am wel content. It was a figure ꝑ as ꝑ infants were then of ꝑ family as wel of the earthly father, as of ꝑ heauenly, and were signed or sealed wt they sacramentes, ꝑ so now, they that are the children of the christians, syth ꝑ they are the chyldren of god also, ought to vse the sacramente of the children of god Thou canst finde no starting hole, to escape at. For ye do folyshlye vpon factes and examples, bryngе in a negatiue: yea, rather vpon neyther factes nor examples, that is to say, ye do vnwisely make your argument, after this maner: Thys thing was done, as we maye proue both by testimonies & examples: Ergo, that thinge oughte not to be done. For what other thing can ye alege for your selfs: but we do not read, that ꝑ apostles did baptise infantes: ergo, they ought not to be baptized. We

We do not so: but we might stay our selues vpon facts & examples (if ye woulde stand to) after this maner. The infantes of ỹ Hebrues were al baptized vnder the cloud, & in the sea, as well as ours. For Paul doth altogether proue there in ỹ foresaid place, ỹ they were no lesse initiated vñ our sacraments, thē we are our selues. First & formeste, then it folowyth, ỹ in Paules time, ỹ apostles were wont to baptise infants. Secondly, ỹ whosoeuer denieth ỹ he doth depraue & marre the sentence of Paul. For what other thing doth he there, but make al thinges equal: and ỹ we are not aboue, or superiours vnto thē, nor they inferyours vnto vs: For he attributeth ỹ same sacramentes vnto thē, ỹ we haue, & the same vnto vs, ỹ they had, as Colloss. ii. Now al those auncient fathers could not haue bene baptized as wel as we, yf we be not al baptized vñ our familie & housholdes. Them al therefore being baptized and made equall vnto vs it is manifest and plain, ỹ as all their infātes were baptized in ỹ red sea in Moises ỹ so in the apostles time, al ỹ childzen of ỹ christians, were baptized in Christe. It is then Synecdochically spokē of ỹ childzen of Israel: They went al through the sea,

The fathers had the same sacrauētes ỹ we haue

This figure Synecdoche

where

where as, after ỹ letter or literally, ỹ going thorough, is applyed onely vnto thẽ, ỹ were in health, & of age to go through their selfes. And al thei did eate one spiritual meate, where as thei only did eate, ỹ were spiritual, & yet neuertheleſſe it is spoken of al them ỹ did eat. In lyke maner, yf paul in this place had added this word (All) & so had sayd: All they of ỹ house of Stephana haue geuen them selues to the ministerie & seruyce of ỹ saintes, yet by ỹ force & strength of this figur Synecdoche we shuld understand, ỹ there were infantes in ỹ familie and housholde, and ỹ they, which had beleued altedie, had geuen thẽ selues vnto ỹ Lord. For this is ỹ nature of this figure Synecdoche, ỹ when there is some wholl body, ỹ hath many partes, which in some thinge are lyke, & in some thinge vnlyke, yf any thing is spokẽ of ỹ wholl body, ỹ same may be vnderstanded of a singular part of it: Again, yf any thinge is spoken of any singular part, ỹ same may lyke wyse be vnderstand of ỹ wholl body. Learne ye this ỹ I say, by familyar examples. All wholl Jurye went forthe vnto hym: Here ye se, that al Jury is put only for them, ỹ went forth vnto hym, & ỹ ther be to maner of Synecdoche, ỹ one is when eyther some whol thynge, is taken for parte of it, or part of it for the wholl, as ye shall herafter haue examples enowghe.

wherby ẏ which conteyneth any thyng, is taken for ẏ, which is conteyned, as the contrey of Iurye, for al ẏ inhabitours: & ẏ other, wherby, it is sayd ẏ al the inhabitours went forth, wher as parte only did go forth vnto him. Contrary wyse in Esaye. iii. Because ẏ the daughteres of Syon, are waxen proude, there the daughters are parte of Syon, and yet they are taken for all the wholl people, and especyally for the prynces and rulers, whiche vngodly did rise agaynst the Lorde. Exo xvi. All the congregatyon dyd murmure against Moses. But how did ẏ children murmure, whyche knewe not what was done? If they did not murmur & grudge al ẏ congregation did not murmur: For ẏ infants were of ẏ congregation. Nowe se, I praye ẏ, what pratinge smatteres ye are, ẏ thinge, ẏ ye trust most vpon, ye are most shamefully ignorant in. For ye stick to ẏ letter, but ye are ignorant in ẏ thing, ẏ doth most chyefely serue to vnderstand & expound ẏ letter. Tel I besech ẏ, Simō to whō is it sayd: Do not take ẏ name of thy Lorde god in vayne. Thou shalte not steale, & suche like? SI. To them ẏ were of age, which are ẏ people, & congregatiō of god. IO. Ergo, because ẏ these thinges can not be said vnto ẏ children, shall

The daughters of Syon.

The anabaptystes are ignoraunt in those thinges ẏ serue to expoūd the letter which thei stycke to alwayes.

thei not be of ꝑ church & people of God:
God forbid: For Infantes were ꝑ mem
bers of ꝑ people of god, & fathers of naci-
ons & peoples. Gene. xvi. It is plaine and
manifeste then, ꝑ what soeuer is spoken,
to any wholl body or generalitie: And in Marke ye
ꝑ same generaletye there is some part, to this.
whom ꝑ which is spoken, is not applied,
yet notwithstanding it is of ꝑ body, yea,
though certain thing do pertain nothing
vnto it. Agayne, if any thyng be spoken
to part of ꝑ body, or of ꝑ generality, whi-
che not withstandyng, doth not pertayne
vnto ꝑ parte: It perteyneth so to ꝑ wholl
body, ꝑ it toucheth and admonisheth only
those partes, ꝑ maye be subiect vnto that,
which is spoken. Thou art myne enheri-
taunce, O Israel. To whō is this spokē?
Is not this spoken to ꝑ wholl posteritye
of Israel? But childrē do not vnderstand
it. It foloweth not therfor, ꝑ thei are not
of ꝑ enheritaunce or of ꝑ peculier people.
But though it is a parte, ꝑ vnderstandeth
not what is said, yet neuertheles it perte-
neth to ꝑ whol body. In like maner, whē
Christ saieth: Go ye, teach al nations bap
tizing them &c. The apostles did teche as
many as were able to receaue ꝑ doctrine,
& baptized as many, as were able to re-
ceaue baptism. ¶ I. Therfor I do thinke

ẏ infantes ought not to be baptized, syth ẏ Christ saith so expressely: Go thorough out al ẏ wholl world, & prech the gospel, whosoeuer shall beleue & is baptized &c. Going forth, teache ye all nations. JO. This is the only refuge ẏ ye alwaies flee to, asthough Christ, had instituted baptism there, where as Jhon & the apostles did both prech & baptise longafore, when Christ was yet a lyue: There was a contention emong ẏ apostles, whether ẏ gospell ought to be preached to ẏ gentyles, or not. Which contention did rise partlie of a false conclusion & coniecture, & parttely of a likelyhode. The false conclusion or coniectur was this: Christ is promised vnto vs, ergo he doth not perteyne or belonge to ẏ gentyles. Who is so without vnderstanding, which doth not perceaue, ẏ this can folowbyno mean: The messias is promissed vnto vs ẏ be Jues, ergo, he doth nothing perteine to gentyles. For it maie be ẏ he is also promissed to ẏ gentyles, which thing ẏ scriptures do testefy in many places. In ẏ same self maner do ye gather your argumēt, but falsely: The wrytinges of ẏ apostles do testifye & witnesse, ẏ they did baptise them, ẏ had both harde & beleued ẏ word: ergo, thei did not

The cōtention was emonge ẏ apostles touchyng ẏ preching of the gospel to the gentles.

baptise

baptise infantes. For these .ii. sentences
must both be true. The apostles did baptise
them ꝑ beleued: & ꝑ Apostles did baptise
infants. Ye do make an indefinite propo-
sityon, an exclusyue or negatiue proposi-
tion, ꝑ is to saye, ye do make of a sentence
ꝑ affyrmeth, a sentence ꝑ vtterly denieth.
For both these are negatyues: so men
ought to be baptized, onlesse he doth be-
leue, &: Infants ought not to be baptized.
Ye were not hetherto able to proue anye
of them by ꝑ scriptures. The lykelyhode
wherby ꝑ apostles were moued to think,
ꝑ the gospel ought not to be preached vn-
to ꝑ gentyles, was thys: In their fyrst
mission & sending, they were forbiden to
go into ꝑ wayes of the gentyles; why the
word myght had caused them to contend
& stryue, and that stoutely, ꝑ Christe was
mynded to kepe him selfe for ꝑ hebrewes
onely. If ye had now any such word, O
lorde god, so ye would triumphe agaynste
vs. Marke thou therfore. These .ii. com-
mundementes (Go ye & teche all nations
baptizing them: &: Go through out all ꝑ
whole world, & preach ꝑ gospel) were a
dispensation & an abolisshyng of this in-
terdicte or prohibition (ye shal not go in
to ꝑ waie of the gentilles.) For they had
already

alredy before both taught and baptyzed, which thyng eyther ye do not marke, or elles ye do dissemble it craftely. Ye doth therfore open ẏ wholl pronynce of al the wholl world vnto thē ẏ were afore inclu ded & in a maner shut vp wiṫ ẏ borders of Jury. These places thē are set against ẏ fyrst, as twoe Antitheses. ℣. The place ẏ thou hast aleged before out of the secōd of ẏ Act, doth make greatli against ẏ. For it shuld folow, ẏ infantes had both solde & distributed theyr goods, & many other thinges myght be gathered ther vpon. IOHAN. Whē ye gather your argument after this maner: If ẏ infantes be numbered emong ẏ faythfull: It folo weth, ẏ they dyd sel and distribute theyr goodes, ẏ they dyd praye & breake bread, for they ẏ beleued, dyd so. Who doth not see, ẏ ye expounde all thynges after the letter, & yet ye doo not weyghe & ponder it? The infantes are of the familie & houl hold of their parentes, which thynge we haue proued sufficienly before, whom sith ẏ ye had rather to comprehend vnder ẏ name of houlshold stuffe, then of the faith full, ye do not only in this thyng, most vn godly, but also most cruelly. It is not re quired in this figur Synecdoche, ẏ what

Antithesis is a figure where by one contrary is set agaynste the other.

soeuer

soeuer is spokē or said of some whol body ỹ same be verified of al partes. For thē it is no Synecdoche: When ỹ which is spoken, may be veryfied of al partes, it is no trope nor figur. But thē it is a true Synecdoche, whē eyther some part is takē for ỹ whoall body, or elles ỹ wholl bodi for part therof. As in Exo. xxiii. where it is writtē: That al ỹ male kynde shal apeare before the Lord thryse in ỹ year, here ỹ seest thys word (all) Tell me now, were all ỹ chyldren in ỹ cradelles caried frō al Palestina thryse in ỹ yeare to Hierusalem? If ỹ sayest, ỹ it was so, ergo ỹ infantes (according to thy reason) did. vii. dayes eate onleauened bread, did sowe fyeldes, did offer ỹ fyrst frutes. Which thyng syth ỹ they did not; it folowth ỹ the male chyldren are not comprehended. If they were nott brought, then this is not true that all the male kind did thryse in ỹ year apear before ỹ lorde: & though at ỹ first sight, it semeth to haue a shew, ỹ al ỹ male children are cōmaunded to come to ỹ thre feastes, yet for al ỹ, thei are onely bound by ỹ lawe, that are of ỹ age, ỹ may heare & vnderstand ỹ doctryne, or offer ỹ fyrst frutes, or beare about branches of trees accordyng to the variety of ỹ feastes & fashion of ỹ rightes

As it is writte Deut. xxi. of ỹ cõmyng to ỹ lecture or reading of ỹ lawe: it appeareth ỹ those children did come, which did alredi begyn to understand, what was red. Ph. What is this figure Synecdoche, or from whens doth it come? Io. Synecdoche, is compounded of Syn, ek, and Dechomie. As yf a man should saye: Whē I do take an wholl bodye, I do understande some thinge a parte, or by it selfe of those thinges, ỹ are together comprehended in ỹ same body. It maye in laten be called *comprehensio*, howbeit it agreeth not all together wt ỹ Greke word. But what do we stryue for ỹ word? Tell me now, haue these things ỹ we haue reasoned upon he therto, satisfied the? Ph. I haue nothing to say against so manifest scriptures. For it is not decent ỹ a man shuld repugne agaynst ỹ trueth. I would that thou shuldest take mine obiections although, thei did procede from an ignorannte person, which yet coueteth to be taught and instructed.

Wherof synecdoch commeth.

Imprynted at Worcester by Ihon Oswen.
ANNO DO. 1551.
Cum priuilegio ad imprimendum solum.

FEDERAL TERRITORIAL